

HAUSA

BASIC COURSE



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P R E F A C E

Hausa, as a language of great importance in West Africa, has been studied by scholars and others for over a century. The present volume is a brief introduction to the essentials of this language, taking advantage of previous studies but leaning heavily on direct observation.

This text is one of a series of short Basic Courses in selected African languages being prepared by the Foreign Service Institute under an agreement with the United States Office of Education, Department of Health, Education and Welfare under the National Defense Education Act.

The linguist in charge has been Carleton T. Hodge, assisted by Ibrahim Umaru. The text was prepared and class tested as part of the Foreign Service Institute's African language program, the coordinator of which is Earl W. Stevick. The accompanying tapes were recorded in the laboratory of the Foreign Service Institute by or under the direction of Gabriel Cordova. Appreciation is expressed to Ronald A. C. Goodison who was good enough to read the grammatical notes and offer his comments. Thanks are also due those students who worked through the earlier version of the course.



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INTRODUCTION

The Hausa Language

Hausa is the major language of the Northern Region of Nigeria. It is also spoken by scattered groups of Hausas and as a trade language in large areas of West Africa. Aside from its recognized importance as a practical means of communication, it is also of interest from the purely linguistic point of view. It is the best known representative of the Chad branch of the Hamito-Semitic (Afro-Asiatic) family of languages. The other branches of this family are Berber, Egyptian (extinct), Cushitic and Semitic. Hausa is thus genetically related to such well-known languages as ancient hieroglyphic Egyptian, Assyro-Babylonian (Akkadian), Hebrew and Arabic, as well as to others less familiar but also of importance, such as Amharic and Somali. A great deal of work still remains to be done on the comparison of the languages of this family.

This Course and Its Use

Hausa has been studied for practical as well as for scholarly purposes since the middle of the nineteenth century. Grammars have been published in English, French, German and Russian. There are two good dictionaries (those by G. P. Bargery and R. C. Abraham). The grammars have for the most part been intended as beginners' texts. Despite their number (over twenty-five people have written grammars, not to mention different works by the same author or different editions) there has been a real need for an introductory course which contains sufficient drill to instil speech habits. The present book has been written in an effort to fill that need. It is elementary in two senses - it assumes no prior knowledge on the part of the student, and it presents only the broad outlines of the grammar. There is no claim to either originality or completeness.

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This course is accompanied by tape recordings but should be used with a speaker of the language, preferably under linguistic supervision. It is nevertheless hoped that the student who has only the tapes may learn the essentials of the language. The recordings include the Basic Sentences and Drills of the units, as well as the Supplementary Conversations which follow the units. Those few drills which are not recorded are so noted and are bracketed.

The plan of the text is that of Basic Sentences - Notes - Drills. Some general hints on the use of this type of material are given here for the benefit of those who may be unfamiliar with the method.

Basic Sentences are dialogs to be memorized. Each item is to be repeated after a speaker of the language (or the tape) until the student's rendition is satisfactory both from the point of view of pronunciation and of fluent delivery. The tapes give each item twice, with space for student imitation (out loud) afterwards. The new words of each sentence are given as build-ups before the sentence, as are some new constructions. While these build-ups are on the tape, they should be omitted after the first several repetitions when drilling with an instructor.

The English renderings of the Basic Sentences are meant to be situational equivalents, not literal translations. Parentheses and quotation marks ('...') are used when a more literal translation is given in addition to the ordinary English equivalent. Brackets [] are used to indicate words in the English which must be supplied to make it normal English but have no equivalent in the Hausa. Parentheses () indicate words which are in the Hausa but are to be omitted in reading the sentence as normal English.

The topical labels given to the Basic Sentences in the Table of Contents are to help the student in referring back to a given unit. The dialogs, like real speech, often change topics in mid-stream.

The Notes are to be studied outside of class. Since these explain the grammatical features necessary for understanding the text at that point, it is unnecessary to have any grammatical explanations given in class. However, should the instructor be trained in the linguistic analysis of Hausa, he may wish to elaborate on the notes or to clarify any aspects of them with which the students may have difficulty. In no case should grammatical explanations be made before that feature has been dealt with in the text. As mentioned above, the grammar in the notes is skeletal, but it should suffice for the entire course. Further grammatical study should be postponed until the course is completed. The purpose of the text is not merely to present grammatical data but to provide sufficient drill to enable the student to become thoroughly familiar with a given grammatical feature before passing on to another one. Occasionally alternate forms or constructions are mentioned in the notes but not drilled. These are features which are considered marginal and are added to give the student some feel of the much broader perspective which more advanced study will develop.

The Grammatical Drill section of each unit gives exercises which are to furnish the student with considerable practice on the main point of grammar discussed in the unit. They also review earlier material. While extensive, they are not exhaustive, and may be supplemented when the text is used in a class. Care should be taken not to introduce any new vocabulary or constructions in supplementary drill. Occasional new words are used in the drills of the later units. These, however, are introduced very sparingly. They will help accustom the student to hear new items which he must try to understand by context only. Translations of these are added on the side of the page, even when they are words which will occur later in the units.

The drills used are of several types, the predominant one being substitution. While there are some specific instructions on the use of drills given in the units, the following description of the major types used, and the manner in which they are to be used,

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may prove helpful. These types are not mutually exclusive, as is made clear below, and there are minor variations used which are not described here. In addition, there are special phonological drills in Units 1-3, instructions for which are given as they occur. While it is expected that the instructions here are to be followed, intelligent variations may be used with profit. In the following explanation the student's role is put in parentheses. Explanatory material is in brackets.

1. Sample Drill

A sample drill is an example of the grammatical feature to be learned. The items in a sample drill are to be repeated after the instructor or the tape until they are familiar and may be said fluently and accurately. Examples of sample drills, taken from the units, are:

a) GD 1.1.1 High Tone: Learning Drill

[Instructor or Tape]	[Student]
nɪ	(repeats: nɪ)
kaɪ	(repeats: kaɪ) etc.

b) GD 5.2 Variation Drill

Kwanan Bello nawa a Amirka?	(repeats)
Bello kwanansa nawa a Amirka?	(repeats) etc.

c) GD 27.1.1 Forms in /-aCCe/

Ina ka ajiye maganin da ya dade a nan?	(repeats)
Ina ka ajiye dadadden maganin nan?	(repeats)
Dadaddiyar rigata har yanzu tana da kyau.	(repeats)
Dadaddun takalmansa basu lalace ba.	(repeats)

Even in some of these drills there is introduced an element of predictability. For example, in both b) and c) the second sentence is a transform of the first (see below, Transform Drill). In

such a case, after the student has become familiar with the drill by repetition, he should drill by anticipating the transform (saying the second sentence on hearing the first), rather than repeating the sentence just said (see below, Multiple Transform Drill without Cue).

GD 25.1.1 is another good example of a sample drill. Here the forms being illustrated are given to the left.

2 Substitution Drill

This type of drill, and the way in which a notched card may be used in following it, is explained on pages 38-39. In brief, each drill is a sentence, one item of which is to be dropped and another substituted. The item to be substituted is given as a cue. For example,

[Sentence]	Bello yazo.	(repeats)
[Cue]	Shehu	(says /Shehu yazo/)
[Confirmation]	Shehu yazo.	(repeats)
[Cue]	masinja	(says /Masinja yazo/)
[Confirmation]	Masinja yazo.	(repeats) etc.

The tape always gives the correct sentence, this being either a confirmation or a correction of the student's rendering. It is necessary to use the text while doing a random substitution drill (see page 40) in order to know what item is to be replaced. (A good example is found in GD 6.1 on page 66.) However, the student should go through later repetitions of the drill without his book whenever possible.

3 Transform Drill

A transform drill is one in which the sentence is to be replaced by one in another construction. The first may be affirmative, the second negative, the first perfective, the second future, etc. Most of the transform drills in this text

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have more than one transform, that is, the same sentence is to be put into several different constructions.

a) Simple Transform Drill

GD 10.1 Future with Optative Transform

[Future]	Zaka tafi gidan Musa da yamma.	(repeats)
[Cue]	Optative	(Ka tafi gidan Musa da yamma.)
[Confirmation]	Ka tafi gidan Musa da yamma.	(repeats)
[Future]	Zaka je ofis yanzu.	(repeats)
[Cue]	Optative	(Kaje ofis yanzu.)
[Confirmation]	Kaje ofis yanzu.	(repeats)

b) Multiple Transform Drill without Cue

GD 8.1 Perfective - Negative Perfective - Future

[Perfective]	Na manta an fita da dabbobi.	(repeats)
[Negative]	Na manta ba'a fita da dabbobi ba.	(repeats)
[Future]	Na manta za'a fita da dabbobi.	(repeats)

After familiarization this drill is to be repeated, with the student anticipating the transform:

[Perfective]	Na manta an fita da dabbobi.	(Na manta ba'a fita da dabbobi ba.)
[Negative]	Na manta ba'a fita da dabbobi ba.	(Na manta za'a fita da dabbobi.)
[Future]	Na manta za'a fita da dabbobi.	(repeats)

c) Multiple Transform Drill with Cue

These are to be drilled the same as substitution drills:

GD 9.1.3 Perfective - Negative Perfective - Future -
Future Negative

[Perfective]	Ina zato ya dawo yanzu.	(repeats)
[Cue]	Beep	(Ina zato bai dawo ba yanzu.)
[Negative]	Ina zato bai dawo ba yanzu.	(repeats)
[Cue]	Future	(Ina zato zai dawo yanzu.)
[Future]	Ina zato zai dawo yanzu.	(repeats)
[Cue]	Beep	(Ina zato ba zai dawo ba yanzu.)
[Negative]	Ina zato ba zai dawo ba yanzu.	(repeats)

d) Transform Drill with Substitutions

GD 7.1.1 (see page 77) Perfective - Negative Perfective

[Perfective]	Yazo da alƙalami.	(repeats)
[Cue]	Beep	(Bai zo da alƙalami ba.)
[Confirmation]	Bai zo da alƙalami ba.	(repeats)
[Cue]	ni	(Nazo da alƙalami.)
[Confirmation]	Nazo da alƙalami.	(repeats)
[Cue]	Beep	(Ban zo da alƙalami ba.)
[Confirmation]	Banzo da alƙalami ba.	(repeats)
[Cue]	ita	(Tazo da alƙalami.)

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[Confirmation] Tazo da alƙalami. (repeats)
[Cue] Beep (Bata zo da alƙalami ba.)
[Confirmation] Bata zo da alƙalami ba. (repeats) etc.

The beep (one thousand cycle note) is most often used as a signal for a negative transform.

4. Question and Answer Drill

When the answer is unpredictable, a question and answer drill is a variety of sample drill. For example,

GD 5.2

[Question] Har su nawa? (repeats)
[Answer] Wajen mutum biyu. (repeats)
[Question] Har ku nawa? (repeats)
[Answer] Ni da Musa ne kaƙai. (repeats) etc.

All such drills should also be used with students supplying answers of their own, these to be corrected as need be. Students should supply simple answers, easily within their capability. Naturalness of response is most important. They should never puzzle out answers.

A question and answer drill with substitutions is found in GD 8.2, though the sentences with the substitutions are not written out or recorded.

When the answers to the questions are all to be given in the same pattern, it is a Question and Answer Model Drill. Note the way that the answers vary only in the substitution item in the following drill:

GD 29.1.2

[Question]	Abincin da kuka ci jiya mai <u>ruwa</u> ne?	(repeats)
[Answer]	I, mai ruwa-ruwa ne, mara dafi kuma.	(repeats)
[Cue]	sanyi	(Abincin da kuka ci jiya mai sanyi ne?)
[Confirmation]	Abincin da kuka ci jiya mai sanyi ne?	(I, mai sanyi-sanyi ne, mara dafi kuma.)
[Confirmation]	I, mai sanyi-sanyi ne, mara dafi kuma.	(repeats)

The first question and answer is repeated as given on the tape. The next is anticipated on cue, according to the model furnished by the first. The rest of the drill may proceed as with the second question. If necessary, the drill may first be gone through as a learning drill, the student only forming a new sentence on cue (as with the first question above). In the drill in Unit 29 both affirmative and negative answers are given in the text. The whole drill may be given first with affirmative and then with negative answers, the answers may be alternately affirmative or negative, or randomly so.

While the drills are constructed to provide exercise in the use of both structure and vocabulary, many more drills may be made as supplements, with the same aims. It is suggested that if this is done, emphasis be placed on various kinds of response drills. These may be based on sentences in the text or be new sentences using only the vocabulary and structure of the course up to that unit. For example, many of the present drill sentences could be used as the basis of more question and answer drill.

Further Study

The Basic Sentences are deliberately short. Longer dialogs would destroy the pedagogic pattern of the text. This enforced brevity results in the dialogs being in toto approximately 300 sentences. There is therefore much everyday situational phraseology which does not occur. As the student is expected to broaden his horizons after mastery of the text, seven supplementary conversations are added. These are typical of the kind of material which will be useful to him at this level of learning. He should collect such situational material (conversations in Hausa, with English equivalents) and memorize them. At this stage in his learning he should be able to deal with most material of this and even greater complexity with the use of a dictionary and the occasional use of a grammar. For advanced work the study of more complex conversations as well as reading texts, both preferably with a speaker of the language, is recommended.

Acknowledgments and Notes

The authors are naturally heavily indebted to the long line of distinguished scholars who have made the major contributions to the study of Hausa grammar - Robinson, Bargery, Abraham, Parsons, to mention only a few. However, direct observation of Mr. Umaru's speech has been the deciding factor in many doubtful cases. The problem of final vowel length and the terminal glottal stop (studied by Carnochan) has been given much thought, and the marking of final length has been changed almost up to the last moment. This problem has not, for lack of time, been the subject of a re-analysis, and it is hoped that the occasional unexplained inconsistencies in the marking of final vowel length will not be a hindrance to the student. The concerned reader is referred to the tapes, on the basis of which he may make an independent judgement.

Mr. Umaru has written not only the Basic Sentences, the Drills and the Supplementary Conversations but also the occasional new examples used in the Notes. The word division is largely based on his own practice but not completely so. The Supplementary Conversations represent his usage more closely than do the units. Linguistic considerations conflict with practical ones in this matter. The compromise generally followed here points up the problem rather than solves it.

Select Bibliography

General Works

- Abraham, R. C., Dictionary of the Hausa Language, London, 1949
- Hausa Literature and the Hausa Sound System, London, 1959
- The Language of the Hausa People, London, 1959
Bargery, G. P., A Hausa-English Dictionary and English-Hausa Vocabulary, London, 1934

For other and older works the reader is referred to the bibliography on Hausa in:

International African Institute. Africa bibliography series: ethnography, sociology, linguistics and related subjects. (Based on the bibliographical card index of the International African Institute) compiled by Ruth Jones. London, 1958 ___. Vol.1, West Africa, p. 28-31.

Of the more recent articles on Hausa the following by Parsons may be mentioned:

- Parsons, F. W., 'An Introduction to Gender in Hausa', African Language Studies I (1960), pp 117-136.
'The Operation of Gender in Hausa: The Personal Pronouns and Genitive Copula', African Language Studies II (1961), pp 100-124.
'The Verbal System in Hausa', Afrika und Ubersee 44 (1960), pp 1-36.

UNIT 1

BASIC SENTENCES

Audu

Hello.

Sàlāmù àlaikùm.

Yusufu

(particle of politeness)

àmīn

and greetings to you

wa 'àlaikà sàlāmù

Well, hello!

Àmīn, wa 'àlaikà sàlāmù.

A

where, why, how

ìnā

spending the night, night-time,

kwānā

(period of a) day

good morning, how are you

ìnā kwānā

Yusufu (Joseph)

Yūsufù

How are you, Yusufu?

Ìnā kwānā Yūsúfù?

Y

health, well-being

lāfīyà

very

lau

Very well.

Lāfīyà lau.

A

how

yàyà

child, boy

yārò

children

yārā

How are the children?

Yàyà yārà?

Y

they're in [good] health	sunǎ lāfiyǎ
very, very	ƙalau
They're very well indeed.	Sunǎ lāfiyǎ ƙalau.

A

how	yǎ
family	iyālī
spending the night of the family	kwānan iyālī
How's the [rest of the] family?	Yǎ kwānan iyālī?

Y

Fine.	Kalau.
-------	--------

A

thanks; wonderful	māɗallā
except; until	sai
a short time	anjumǎ
I'm glad to hear that. See you later.	Māɗallā, sai anjumǎ.

Y

All right. ('That's it' or 'That's so')	Shīkēnan.
---	-----------

NOTES

Note 1.1 Pronunciation and Spelling

Hausa is ordinarily written in latin letters. There is an older spelling with Arabic characters, but this has no official standing and is little used. The alphabet and its order are as follows:

a b ß c d ḍ e f g h i j k ḳ
l m n o p r s sh t ts u w y z

The sounds connected by a line are treated under the same letter in the dictionaries of Bargery and Abraham.

Additional symbols are needed for vowel length, tone and for distinguishing /r/ from /ṛ/ (see below). Where the pronunciation differs greatly from the spelling, a phonemic version is usually added in slant lines the first time the item is introduced.

Note 1.2 Tone

One of the most important aspects of Hausa pronunciation is the pitch of each syllable, the tone. There are three tonal features: high tone, low tone and question tone. A syllable which has high tone only is unmarked, e.g. /saɪ/ 'until'. A syllable with low tone is marked with a grave accent /`/, e.g. /yā`/ 'how?'. A syllable may also have high followed by low tone. In this case /`/ is put after the vowel of the syllable. It may be over the space after the vowel, e.g. /sā`/ 'put', or it may be over the following consonant, e.g. /yārā`/ 'children', /nañ/ 'here'. This does not mean that /r/ in /yārā`/ has low tone; it is a convention to show that the /yā`/ is really /yaã/. (A macron /-/ over a vowel indicates that the vowel may be long.)

Tone reading exercise. Cover the answers on the right. Read off the tones of the words on the left (as high - high, high - low,

etc.). Look at the answer immediately after reading the tones of each word to see whether your answer was correct or not.

kwānā	high - high
kalau	high - high
yārò	high - low
Yūsufù	high - high - low
inā	low - high
yārā	high - low - high
ìyālì	low - high - low
anjumà	high - high - low
yàyà	low - low
āmīn	low - high
lāfiyà	high - high - low

The question tone is found in /Yàyà yārā?/ and /Yà kwānan ìyālì?/. These sentences are one phrase each. In such a sentence the question tone (indicated by /'/) is on the last high tone. If the last syllable with high tone is the last syllable of the sentence, the question tone is an extra high tone with a fall:

y ā r ā́

If the last syllable with high tone is followed by one or more low tones, the fall is on the first low tone after /'/:

ì y ā́ l ì

The tone levels are not absolute but relative. While there are the three 'tones', high, low, question, there are actually more levels of tone phonetically. The approximate phonetic values

of high vs. low tones may be seen from the following chart, where the lowest pitch is [1] and the highest [5].

5		l ā	
4			l a 1
3	s a	m ù	à
2			
1			k ù m

5		m ī n	w a	
4				l a 1
3	à		à	
2				k à s à
1				m ù

5	l ā f 1	
4		l a u
3	y à	
2		
1		

5	s u	
4		l ā f 1
3	n ā	k a l a u
2		y à
1		

Place a thin piece of paper, onionskin or the like, over this chart. Draw a line through each letter, making a continuous line for each of the four sentences. This will give a further graphic picture of the overall tone pattern.

This overall pattern follows these principles (when question tone is not involved): If the first syllable of the phrase is low, it is on absolute level [3]. (With some speakers it is on [1], but the regularity of the pattern as such is the same.) The first high tone is on level [5]. If the last syllable is low, it is on [1]. Otherwise a shift to low is two steps lower than the preceding high (if high = [5], next low = [3]; if high = [4], low = [2], etc.). A shift to high from one of these lows is one step up (if low = [3], next high = [4]; if low = [2], next high = [3], etc.). When high follows high or low follows low, they stay on the same level. Follow each of the above patterns with these principles in mind.

The above examples are all with statement intonation. The question intonation has an extra high pitch, with stress, on the last high tone. There is a sharp drop, which falls farther if there is a low tone after the high. The question tone is indicated in these units by /' / on the last high. This symbol indicates both the extra high and also the fall which follows it.

Examples from the Basic Sentences are:

6		s ú
5	n ā	k w ā n ā y ū
4		
3	ì	fù
2		
1		

6			y ā̃
5	k w ā n a n		
4			
3	y ā̃	i	lī̃
2			
1			

Examples of two phrase sentences are:

7

5 m ā s a i a n j u
4 l ā |
3 d ā l
2
1 m ā

The phrases are separated here by / | /.

(Vocal qualifiers [overloudness, etc.] are not considered here.)

Note 1.3 Formulae

The Basic Sentences of this and succeeding units introduce a number of formulae equivalent to 'hello', 'goodby', 'how are you' and the like. Some of these are not readily analyzable in Hausa (any more than hello and goodby are in English). An example is /sàlāmù àlaikù/ and the reply /wa'àlaikà sàlāmù/. These and some others, such as /āmīn/ and /mādallā/, are loans from Arabic, but their origin there is irrelevant to Hausa. Formulae which consist of analyzable Hausa words will be introduced with suitable build-ups.

Proper usage of formulae is far more important than a knowledge of their origins. One should be able to say 'hello', using the right expression for the time of day, the manner of encounter and the person addressed, make the respectful inquiries required, reply appropriately and use the parting formula suitable to the occasion.

Some information on the formulae of this unit is:

sālāmū ālaikum is an opening greeting, that is, one used to open a conversation. It is often used by someone standing outside a compound to draw the attention of those within.

wa 'àlaikà sàlāmù

is the answer to the above.

inā kwānā́

is to be used in the morning. The reference is to how the other person has spent the night (/yā kwāna/ 'he spent the night')

sai anjumā́

implies that one is likely to see the person addressed in the near future.

GRAMMATICAL DRILL

The following drills are designed to accustom the student to recognize Hausa tones (on single words). The first drills give examples labelled as to tone. These are to be listened to, then imitated. The second group of drills give pairs of words, the student being asked to identify the tones of each pair as the same or different. The third set of drills gives words the tones of which the student is expected to identify.

GD 1.1 Tone Recognition - Learning Drill

GD 1.1.1 High Tone. The following words all have high tone.

Listen through the drill a number of times. On the second and succeeding listenings imitate the words.

nī	I	sū	they	kwānā́	day
kaɪ	you (m.)	lau	very	nēmā́	looking for
kē	you (f.)	ganī	seeing	dāwō	return
shī	he	gidā	house	kātākō	lumber
mū	we	kusa	near	makarantā́	school
kū	you (pl)	cikī	inside	ma'aikatá	place of work

GD 1.1.2 Low Tone

wà`	who?	yàyà`	how?	yàushè`	when?
mè`	what?	àkwàtì`	box	àyàbà`	banana

GD 1.1.3 High - Low Tone

sā`	put	bā`	there is not
sō`	liking	kyau`	goodness, beauty

High - Low Tone on separate syllables

ā`à`	no	jìyà`	yesterday	fārà`	began
watā`	moon	yārò`	child	gōdè`	thank
gayā`	say	dōkì`	horse	cīwò`	sickness
gabàs`	east				

GD 1.1.4 Low -High Tone

tàfì`	go	àkwai`	there is	hùlā`	hat
àmin`	amen	kòyō`	learn	dāmu`	worry
sānnu`	greetings	mātā`	woman	rīgā`	gown
yānzù`	now				

GD 1.1.5 Other Combinations of Tone

Low Low High

tàmbàyì`	ask	tākàlmī`	shoe, sandal
----------	-----	----------	--------------

Low High High

mātātā`	my wife	gōdiyā`	thanks	kāsuwā`	market
---------	---------	---------	--------	---------	--------

Low High Low

tàfiyà`	going	làbārì`	news
ìyālì`	family	sùkūnì`	chance

High High Low

lāfiyà`	well-being	anjumà`	a short time
mālantà`	teaching	kāfintà`	carpenter

High Low High

hankālì`	intelligence	mādāllā`	thanks	laifì`	fault
tabbātā`	be sure	tunāwā`	remembering	yārā`	children
māgānì`	medicine	yammā`	evening		

Other Combinations:

Low Low High Low	wàtākìlā`	perhaps
High Low Low High	ma`àikàcì`	worker
High Low High Low	asìbitì`	hospital

GD 1.2 Tone Recognition - Same or Different Drills

Each of the following drills consists of a series of paired items. These have the same (or nearly the same) vowels and consonants. After each pair is said, the student is to respond 'same' if both items of the pair have the same tones. He is to respond 'different' if the pair have different tones (from each other).

GD 1.2.1 Same or Different

yāyā`	scraping clean	yāyā`	scraping clean	S
yāyā`	how?	yāyā`	how?	S

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HAUSA

yāyā	scraping clean	yāyā̃	how?	D
yāya	elder brother	yāyā̃	how?	D
yāya	elder brother	yāya	elder brother	S
yāyā	scraping clean	yāya	elder brother	D
yāyā̃	how	yāyā	scraping clean	D

GD 1.2.2 Same or Different

sūnā	name	sūnā̃	spoiled grain	D
sūnā	name	sūnā̃	spoiled grain	D
sūnā̃	spoiled grain	sūnā	name	D
sūnā	name	sūnā	name	S
sūnā	name	sūnā̃	spoiled grain	D
sūnā̃	spoiled grain	sūnā̃	spoiled grain	S

GD 1.2.3 Same or Different

sū mā	they also	sū mā	they also	S
sū mā	they also	sūmā̃	(thick) hair	D
su mā	they also	sū mā	they also	S
sū mā	they also	sūmā̃	(thick) hair	D
sūmā̃	(thick) hair	sūmā̃	(thick) hair	S

GD 1.2.4 Same or Different

mātā	wife	mātā	wives	D
mātā	wives	mātā	wives	S
mātā	wives	mātā	wife	D

mātā	wives	mātā	wife	D
mātā	wife	mātā	wife	S

GD 1.3 Tone Recognition - Identification

In these exercises the student is to say (or write) the tones immediately after the word is said. (H is for high, L for low in the key given.)

GD 1.3.1 Tone Identification - Two Tone Sequences

The following drill has both minimal pairs as in GD 1.2 and also completely different words. The tone sequences involved are low-low, high-high and low-high.

yāyā	scraping clean	HH	mātā	wives	HH
yāya	elder brother	LH	mātā	wife	LH
sā`	put	HL	jīyā	yesterday	HL
gōdē	thank	HL	yāushē	when?	LL
yāyā	how?	LL	hūlā	hat	LH
sūnā	spoiled grain	LH	farā	white (f)	HH
sūnā	name	HH	fārā	locust	LH
sū mā	they also	HH	fārā	begin	HL
sūmā	(thick) hair	LH	gōrā	gourd-bottle	LH

GD 1.3.2 Tone Identification - Three and Four Tone Sequences

ma'āikātā	workers	HLLH	lābārī	news	LHL
makarantā	school	HHHH	yamma	west	HLH
ākwātī	box	LLL	jākādā	consul	LHL
hutāwā	resting	HLH	gidankā	your house	HHL
kō'inā	wherever	HLH	māsinjā	messenger	HHL

gòdiyā	thanks	LHH	àkǎwū	clerk	LLH
ma'aikatā	place of work	HHHH	uwar̥tā	her mother	HHL
tùkùnā	not yet	LLH	dabbōbī	animals	HHH

UNIT 2

BASIC SENTENCES

A

(part of polite greeting)

baṛkǎ

in connection with, with; and

dà

sun, mid-day, late morning

rānā

Good afternoon. or: Good morning.

Baṛkǎ dà rānā.

Y

also

kàdaɪ

Good [afternoon to you,] too.

Baṛkǎ kàdaɪ.

A

work

aɪkǐ

How's work?

Yā aɪkǐ.

Y

thanks

gòdiyā

[Fine,] thanks be [to God].

Dà gòdiyā.

('with thanks')

A

there is, there are

àkwaɪ

news, information

lābārī

Is there any news?

Àkwáì lābārì?

Y

what - ?, which - ? (m.)

wàné

kind, sort

írì

What kind?

Wàné írì?

A

in connection (with)

gàme (dà)

salary

àlbāshī

With regard to salary.

Gàme dà àlbāshī.

Y

back

bāyā

after ('back of')

bāyan

two

bíyú

[It'll be] two more days ('except
after day two').

Sáì bāyan kwānā bíyú.

A

yes (particle of assent)

tō`

Is that so? All right.

Tō`? Shíkēnan.

Y

he got off (conveyance),
alighted, arrived

yā sàuka

get off, alight, arrive!

sàuka

Yes, [that's right]. Goodby
('arrive safely! ').

Tō`, sàuka lāfiyā.

A

Goodby ('amen!', 'may it be so').

Àmín.

NOTES

Note 2.1 Vowels

Hausa has five vowels, all of which may occur short or long:

i	u	ī	ū
e	o	ē	ō
a		ā	

The quality of the short vowels has a fairly broad range. For example, short /i e u o/ in closed syllables are more open (closer to i of bit, e of bet, u of put and o of strong). /i e/ are higher before or after /y/. /u o/ are higher before or after /w/. Short /a/ is often like u of but, but it is frequently close to a of father when either first or last in the word (that is, next to a glottal stop [ʔ], which is not written in these positions). Some very general hints on the pronunciation of the vowels are:

- /i/ Short. Rather high [i] before or after /y/. Like i of bit or between i of bit and high [i] elsewhere.
- /ī/ Long. High [i:], like French fini. Not in English.
- /e/ Short. Like e of bet in closed syllables, somewhat higher elsewhere.
- /ē/ Long. Somewhat lower than é of French été.
- /u/ Short. Rather high [u] next to /w/. Much like u of put elsewhere. See below for [uʏ], [ü].
- /ū/ Long. High [u:] or [uː]. A little lower than French ou. Not in English.
- /o/ Short. Somewhat lower than French eau. Often like o of horse. See below for [oʏ].

/a/ Short. Most often between the u of but and the a of father. See below for [ʌʏ].

/ā/ Long. Like the a of father but long. When final with low tone it often fades off.

/u o a/ have a y glide before /ny/ or before /nk, ng, nʔ, nsh/ followed by /ɪ/ or /e/. For example, /sanyī/ 'cold' [sʌʏnyɪ:], /ruwankī/ 'your (f.) concern' [ruwʌʏŋkɪː], /ɪnā sɔ̀nkì/ 'I like you (f.)' [soːʏŋkɪː], /kwānan ìyālì/ 'the spending the night of the family' [kwa:nʌʏŋʔiya:lɪː]. /u/ may be [uʏ], [ūʏ] or [ü].

Hausa also has diphthongs (combinations of vowel plus semi-vowel). These are written /aɪ/ (for /ay/) and /au/ (for /aw/). /aɪ/ is not English i of bite but something like uh-ee (Hausa short /a/ [ʌ] plus a high semivocalic /ɪ/). /au/ is like some dialect pronunciations of ow, with the o being closer to u of hut than a of father.

The length of vowels in Hausa varies in quite the same way as the tone. As there are many phonetic levels of tone (though actually only three basic contrasts), there are many phonetic lengths of vowels (though only two basic contrasts - short and long). The contrast of short vs. long may be found in initial, medial or final position in the word. Compare /dāma/ 'right hand' and /dāmā/ 'opportunity'. The contrast in length is not so clear when the vowel is final and has low tone. Compare /kwatā/ 'quarter' and /kwatà/ (make fun of someone by distorted echoing of something he said). The 'long' low vowel need not be a long clear vowel but simply unchecked and fading into voicelessness. A final short vowel (if sentence final) is followed by a glottal stop [ʔ], not written: /dāmaʔ/ 'right hand', /kwatàʔ/ 'teasing (as above)'. Some final long vowels are followed by a glottal stop (unwritten), as /nā jēʔ/ 'I went' (contrast /nāːjēʔ/ 'I may go'), but most long vowels fade into voicelessness. /dāmā/ 'opportunity' may be [da:maa̯] like English ah; a prolonged example trailing off into voicelessness is

the ah said for the doctor). /aiki/ 'work' is often [ayki], [ayki·] or even [ayki]. It is rarely [ayki:]; it is never [aykiʔ].

There are degrees of vowel length due to other factors. The end of a phrase within a sentence has a little longer vowel, as the /ɪ/ of /āmīn/ in /āmīn | wa'ālaikā sālāmū/. When the question tone /' / is on the last vowel of a phrase or sentence, this vowel is always longer than the same vowel in a statement: /yāyā yārā/ with /ā/ long and falling. Note 4.4 explains how /dā dare/ 'at night' and /dā darē/ 'with night, and night' are different. Yet /dā daré/ 'at night?' has a long vowel /e/. Nevertheless, it is shorter than the /e/ of /dā darē/ 'and night? '.

An interesting contrast of length is found in the names of animals and nicknames based on these. /dōkī/ is 'horse'. /dōki/ (with a final short vowel) is a nickname for a person who reminds one of a horse. /jākī/ is 'donkey'; /jāki/ is a nickname for a person who reminds one of a donkey - that is, a person who plugs along doing work demanding great endurance yet suffering abuse without it seeming to bother him.

Note 2.2 Interrogative /wàné/

Wane ɪrɪ?

/wàné/ is used before masculine nouns as an interrogative modifier, as here: 'what kind'. (Hausa nouns are of three classes - masculine, feminine and plural. These will be discussed further in later units.) The feminine equivalent is discussed in Note 5.3. /wàné/ is noted here only so the student will not use it indiscriminately for 'what'.

Note 2.3 Affirmative particle /to/

/to/ indicates assent. It may be indifferent, respectful or sarcastic. Some indication of its broad usage may be seen from the following:

/tō/	(high level	respectful reply to an elder who has made a request or given an order (frequently used by children)
/tō̃/	(high falling)	assent (between equals)
/tó/	(question tone, high with short fall)	1) reply when a person disagrees but doesn't want to say anything 2) expression of doubt 3) in connection with other words: /tó, shīkēnan/ 'well, that's how things are'
/tōōō/	(drawled low high low)	expression of surprise at learning something
/tòtòtòtō̃/	(indefinite number of lows followed by high falling)	expression of surprise

Note 2.4 /kwānā/ - /kwan/

/kwānā/ has an alternate form /kwan/, as in /sai an kwan biyu/ 'see you later'. This is a frequently used expression, often said, for example, by women on leaving someone else's house. It is, however, also used by men. Despite the literal translation (something like 'until one has spent two nights'), it does not refer to any specific time. The 'later' may be any time whatsoever. Compare also /kwallāfiyā̃/ 'good morning' with the form /kwal-/ before /lāfiyā̃/.

GRAMMATICAL DRILL

These drills give examples of vowel quality and quantity for identification and imitation.

GD 2.1 Vowel Quality

GD 2.1.1 /ɪ/

irì	kind	ìdan	if
asìbìtì	hospital	ìnā	where
bìyu	two	fìtā	going out
cìkì	stomach	tàfì	go
ìtācē	tree		

GD 2.1.2 /ī/

ī	yes	lōkàcī	time
nī	I	sanyī	cold
ànīnī	anini	saukī	ease
cīwō	illness	māgānī	medicine
rīgā	robe	ganī	seeing

GD 2.1.3 /e/

dà gāske	extremely	wàcè	which (f.)
gàme	together	wànè	which (m.)
gōbe	tomorrow	màcè	woman
gōdè	thank	àladè	pig

GD 2.1.4 /ē/

mē	what	wākē	beans
nēmā	searching	cē`	say
wājē	direction	darē	night
nājē	I went	ìtācē	tree

GD 2.1.5 /u/

zuwà	coming	biyu	two
anjumà	a short time	dàmu	worry
kusa	near	sànnu	greetings
kullum	every day	yànzù	now

GD 2.1.6 /ū/

mū	we	sū	they
kū	you (pl.)	sùkūnī	time available

GD 2.1.7 /o/

zo	come!	dāwo	return!
----	-------	------	---------

GD 2.1.8 /ō/

dōkī	horse	lōkàcī	time
gōbe	tomorrow	dāwō	return
kōma	everything	sābō	new

GD 2.1.9 /a/

dàgà	from	darē	night
màcè	woman	sani	know
hakà	thus	sarkī	emir
ìdan	if	wànè	which (m.)
gabàs	east	yànzù	now

GD 2.1.10 /ā/

ā'ā	no	yārō	child
rānā	day	gòdiyā	thanks
gyārā	repair	gyādā	peanuts
bāyā	back	yārā	children

GD 2.1.11 /a₁/ (= /ay/ and /au/ (= /aw/))

aikī	work	kyau	goodness, beauty
akwai	there is	lau	very
bakwai	seven	yaù	today
laifī	fault	ɗauká	take
ma 'aikaĩ	worker		

GD 2.2 Short-Long Contrast in Final Position

The following are given in pairs. The final vowel of the item in the first column is short, that in the second long.

dāma	right hand	dāmā	opportunity
nagari	a good person	na gārī	one pertaining to the town
Sulè	(a nickname)	sulē	shilling
Jākī	(a nickname)	jākī	donkey
Dōkī	(a nickname)	dōkī	horse

UNIT 3

BASIC SENTENCES

Audu

afternoon to evening

yam̃ā

Good evening.

Baṛk̃ā dà yam̃ā.

Bello

Good evening!

Baṛk̃ā kàdā1.

A

today

yaù

damp cold

sanyī

ease

saukī

to some extent, a little

dà saukī

Today is not so cold. (i.e. The
cold has let up a bit.)

Yaù sanyī dà saukī.

B

yes

ī

there is not, there

is no --; without

bā`

fault

laifī

there's no fault [to be

found in it]

bā` laifī

Yes, I wouldn't object [to
saying that].

ī, bā` laifī.

A

where is (it, he - m.)

inā nē

office

ōfīs

consul	jàkādà
the office of the consul	ōfìshɪn jàkādà
American Consul	jàkādàn Àmìrkà
Where is the American Consulate?	Ìnǎ nè ōfìshɪn jàkādàn Ámìrkà?

B

east	gabàs
west	yamma
it's east (of: /dà/)	yanà gabàs
market place	kàsuwā
It's east of the market place.	Yanà gabàs dà kàsuwā.

A

distance	nīsā
far ('with distance')	dà nīsā
from	dàgà
here	nan
Is it far from here?	Dà nīsā dàgà nan?

B

no	ā'ā
near	kusa
No, it's close.	Ā'ā, kusa nè.

A

thank	gōdè / gōdè
Thank you ('I thanked').	Nā gōdè.

B

worry

dāmu

Think nothing of it! (Don't
worry!')

Kadà kà dāmu.

GRAMMATICAL NOTES

Note 3.1 Consonants

Hausa has the following consonants:

Plain Voiceless p t k f h s c sh '

Glottalized Voiceless ɓ ts

Plain Voiced b d g z ɟ r ɾ l m n w y

Glottalized Voiced ɓ d'

Following are some general hints on the pronunciation of the consonants.

/p t k/ do not have as strong a puff of breath after them (aspiration) as English /p t k/ in such words as pa, toe, coo. Compare Hausa /tō`/ 'yes', /kū/ 'you'. The Hausa sounds are lightly but consistently aspirated before vowels. The /t/'s in both /tō`/ 'yes' and /asìbitì/ 'hospital' are lightly aspirated. Contrast English toe and pretty.

/p/ is rather rare in Hausa, sometimes alternating with /f/.

/b d g/ are much like English before, for example, the vowel /a/. For [b^w] etc. see below. /s z/ are like English s in seal, z in zeal.

/c/ is like ch of church: /cīwò/ 'illness'. /sh/ (phonetically [š]) is like sh of sheep: /shī/ 'he'; /ɟ/ is like j of judge: /ɟiɣà/ 'yesterday'.

The glottal stop /ʔ/ occurs initially but is not written: /'aykɪ/ 'work' written aikɪ. It is normally written when medial: /'ā'ā/ 'no', written a'a. (Utterance final short vowels are checked by a glottal stop, as well as some long vowels.)

The glottalized consonants /k ts ɓ d/ begin with the pronunciation of the consonant and are released with a glottal stop. /ts/ is a writing of glottalized s: [sʔ]. Examples are: /kalau/ 'very very', /tsòrò/ 'fear', /kàrɓā/ 'receive', /ɗaùkē/ 'take'.

The consonants /k g/ are palatalized [k̟ ɡ̟] and may have a y off-glide before /ɪ/ and /e/: /jàkɪ/ [k̟ɪ] 'donkey' /bàkɪ/ [k̟ɪ] 'mouth', /gidā/ [ɡ̟] 'house', /kē/ [k̟] 'you (f. sg.)'. They are also [k̟ ɡ̟] before /y/: /kyau/ 'goodness', /gyārā/ 'repair'.

/b ɓ k ɡ/ are labialized (pronounced with rounded lips, usually with a w off-glide) before /u/ (short), /o/ and /ò/. While the lips are rounded before /ū/ also, there is no w off-glide. Examples: /bùhū/ [bʷ] 'sack' /ɗ'an bōkò/ [bʷ], [kʷ] 'person educated along western lines', /ɓuntū/ [ɓʷ] 'rice-husks', /bōyè/ [ɓʷ] 'hide', /kunnē/ [kʷ] 'ear', /kō/ 'or', /kùndū/ [kʷ] 'gizzard', /kōfā/ [kʷ] 'doorway'.

The two r's are not distinguished in the ordinary spelling. /r/ is a single flap of the tongue against the ridge back of the upper teeth: /ruwā/ 'water'. /r̥/ is a trill, produced by vibration of the tongue tip against the ridge back of the upper teeth: /hàrbā/ 'kick'. The same word may have /r/ in one form and /r̥/ in another: /bàrɪ/ 'leave!' /yā bar shì/ 'he left him'.

Before most other consonants /r/ and /l/ have a slight vocalic release, a very short vowel occurring in this position. Before /w/ this is [u], before [y] it is [ɪ]. A vowel /ɪ/ or /e/ in the next syllable gives a short [ɪ] release. Otherwise the vowel before /r/ or /l/ colors the release.

Compare:

garwā	[r ^u w]	gasoline can	kwaḵwalwā	[l ^u w]	'brain'
karyā	[r ^l y]	lie	tākālmī	[l ^l m]	'sandal'
sarkī	[r ^l k]	emir	tākalmā	[l [^] m]	'sandals'

/r/ does not have any such release.

The spelling is not consistent in the writing of /n/ and /m/. A final /n/ (pronounced like the ng of sing, with nasalization of the preceding vowel) is sometimes written m, as in /kullum/ 'every day'. Before /m/ or /b/ an /n/ is regularly replaced by an /m/, though the spelling remains the same: ubanmu 'our father' is /ʊbammū/. /n/ is regularly ng of sing before /k & g y '/: /sanyī/ [ŋy] 'cold'. /n/ may be /l/ before /l/.

/y/ is a semivowel of high [i] quality. Initial /y-/ sounds like [i^hy-]. Initial /w/, being a semivowel of high [u] quality, sounds like [u^hw-]. Examples: /yā/ 'how', /wā/ 'who'. /y/ and /w/ are not consistently represented in the spelling. When they occur after vowels, as in /kay/ 'you' and /kyaw/ 'external goodness', they are spelled with i and u respectively: ka_i, kyau.

Particular care must be taken to pronounce long consonants long. These are represented by doubling the consonant: /dabbā/ 'animal', /sānmu/ 'hello'. In the case of the glottalized consonants, the glottal release occurs only at the end of the long consonant: /kākḵarfā/ [k:ʔ] 'very strong one'.

Note 3.2 /-nē/ of equivalence

inā nē

kusa nē

/nè/ (low tone after a preceding high; high /nē/ after a preceding low) means 'is' (usually in an equational sense) with reference to masculine or plural nouns. Contrast /àkwaɪ/ 'there is', referring to existence. More detail on usage will be given later. There is another form for equivalence for feminine, /cē/.

GRAMMATICAL DRILL

GD 3.1 Consonants

/t/	tābā	tobacco	fīta	go out!
	tāfɪ	go	ma 'àikātā	workers
	tarā	nine	man̄ta	forgetting
	tāre	together	mātā	wife
	tārō	meeting	mùtum	man
	tō`	yes	watā	moon
	tùkūnā	not yet	zātō	thinking
/k/	kāmā	one like	àkwātī	box
	kātākō	lumber	cikī	stomach
	kīrā	call!	hakā	thus
	kō'inā	everywhere	hankālī	good sense
	kōyō	learn	makarantā	school
	kudī	money	tākālmī	shoe
/ʁ/	ƙwallō	soccer	sākō	message
	ƙaryā	lie	saukī	ease
	ƙārshē	end	wātākīlā	perhaps
	ƙalau	very well		
/b/	bābbā	big	bāyā	back
	bakwāɪ	seven	bīyu	two

/b/	ḡuntũ ḡōyě	rice husks hide	kàrḡā lěḡě	receive lip
/d/	dabbā dāwō	animal return	darē dōkĩ	night horse
/d/	ḡaya ḡā	one son	kāfāḡā kaḡaɪ	shoulder only
/g/	ganĩ gĩdā	see house	dāḡā rĩḡā	from robe
/f/	fītā fārā	going out begin	tāfɪ daḡā	go cook
/h/	har hārḡā	until shooting	hũlā tāho	hat come!
/s/	sābō sāuka sũ	new arrive they	gabās nĩsā	east distance
/ts/	tsũfā tsōrō	grow old fear	tsuntsũ	bird
/z/	zo zātō zaunā	come thinking sit	yānzũ	now
/c/	cē cīwō	say sickness	itācē ābĩncɪ	tree food

/j/	jàkādǎ	consul		
/sh/	shī	he	ōfīshīn	the office
	shiryǎ	prepare	yǎushè	when
/ʼ/	āʼà	no	(ʼ)inā	where
	maʼàikātā	workers	kōʼinā	everywhere
	ʼyā	daughter	nāʼam	yes
/r/	ruwā	water	wurī	place
	rēnǎ	despise	irī	kind
/r/	murnǎ	joy	yā bar shī	he left him
	ārbaʼin	forty	bīyar	five
	tarǎ	nine		
/l/	lābārī	news	kullum	every day
	lāfiyǎ	well-being	mādallā	thanks
/r/, /l/ before other consonants				
	karfè	metal	kalwā	seeds of locust-bean tree
	sarkī	emir	ālfadarī	mule
	bùdurwā	girl	ālgaitǎ	a type of flute
	anguryā	cotton seed	ālkalāmī	pen
	garwā	gasoline tin	ālbashī	salary
/m/	manṭā	forget	mū	we
	mùtum	man	mātā	wives
/n/	nēmā	searching	nan	here
	nī	I	īdan	if

/w/	watà	month	yaù	today
	nawà	how much	kyau	goodness

/y/	yâyâ	how	iyālî	family
	yāwò	walking	kaɪ	you
			saɪ	until

Single and double consonants.

àljanā	female Jinn	àljannà	paradise
àljanī	male Jinn	àljannū	Jinn (pl.)
dabà	(name of a play in the game /ludò/	dabbā	animal
yā sanî	he knows	yā san nî	he knows me

Bello

Good morning, Shehu.

Ìnā kwānā Shéhu?

Shehu

Fine.

Lāfiyā lau.

B

he came

yāzō

house, compound

gīdā

your (m.) house

gīdankà

night

darē

at night

dà dare

Did Mamman come to your house
at night?

Mammān yāzō gīdankà dà daré?

S

they came

sunzō

direction

wajē

place of; about; towards

wajen

metal; o'clock

karfē

nine

tarà

Yes, they came about nine
o'clock.

Ī, sunzō dà wajen karfē tarà.

B

you (m.) came

kāzō

message; item sent by someone

sākō

the message

sākon

he said to you (m.),
he told you (m.)

yā gayà makà

the message which he told you

sākon dà ya gayà makà

Did you bring the message he
gave you ('did you come with
the message which he said to
you')?

Kāzō dà sākon dà ya gayà mākà?

S

he forgot
I forgot [it].

yā mantā

Nā mantā.

B

she came
cigarette(s); tobacco

tāzō

tābā

Did Halima come with cigarettes?

Hālīmà tāzō dà tābā?

S

perhaps
he went out
I didn't go out
I saw

wàtàkìlā/watakìlā/watakìlā

yā fìta

bàn fìta ba

nā ganī

Perhaps, I didn't go out and see.

Wàtàkìlā, bàn fìta nā ganī ba.

B

if
[or,
messenger
he returned

ìdan

in]

māsīnjà

yā dāwō

he said	yācē`
tell, say!	kācē`
searching	nēmā
I'm searching, looking for	inā nēmā
I'm looking for him	inā nēmansà
If the messenger comes back, tell [him] I'm looking for him.	Ìdan māsinjā yā dāwō, kācē` inā nēmansà.

S

All right.

Tō`.

NOTES

Note 4.1 Verb: Perfective

nā gōdè	I thank	yā gayà makà	he told you
nā mantā	I forgot	yā dāwō	he returned
nā ganī	I saw	tāzō	she came
kāzō	you came	sunzō	they came
yāzō	he came		

These are examples of the perfective aspect of the verb in Hausa. This aspect refers to action as completed. The reference may be to action in the past, present or future. It is most commonly used with reference to the past. For example, /yāzō/ in the Basic Sentences has reference to the past and is translated '(he) came'. In /nā gōdè/ 'I thank' there is reference to the present (I complete the act of thanking, therefore 'I thank'). Another example is /yā dāmu/ 'he's worried, bothered'. This verb means 'come into a state of worry or bother'. The completion of that

act results in a present condition: 'he has come into a worried state' = 'he's worried'. In /ìdan māsínjà yā dāwō/ 'when the messenger returns' the reference is to the future. It is, however, referring to an act which will then be completed. In lists of forms and in the build-ups of the Basic Sentences the perfective will nearly always be translated as past. This is for convenience only. The student must remember that it is not a past tense.

The simple perfective illustrated here has prefixes indicating 'I', 'you (masculine singular)', 'you (feminine singular)', etc. These prefixes also indicate the perfective aspect, as will be clear when other shapes of prefixes are discussed. These prefixes are usually written separately in the ordinary orthography (as /na gode/). With verbs of one syllable they are here written together with the verb (as /yazo/), following informal usage. Using /zo/ as a sample verb we have the following forms in the perfective:

nāzō	I came	munzō	we came
kāzō	you (m. sg.) came	kunzō	you (pl.) came
kinzō	you (f. sg.) came		
yāzō	he came	sunzō	they came
tāzō	she came	anzō	someone came

/yāzō/ more specifically means 'a third person, referring to one represented in Hausa by a masculine noun, came'. /tāzō/ likewise refers to one represented in Hausa by a feminine noun. For example, /jàkāḍà/ is masculine. We may say /jàkāḍà yāzō?/ 'did a consul come?', /ī, yāzō/ 'yes, he came'. /Hālīmà/ is feminine, so we may say /Hālīmà tāzō?/ 'did Halima come?', /ī, tāzō/ 'yes, she came'. Note also that there are separate forms in the singular for 'you' in addressing a man and 'you' in addressing a woman. /anzō/ is impersonal. It indicates that coming was done by a person or person or persons not specified.

The prefixes themselves fall into two groups, those which have high tone and length (/nā/, /kā/, /yā/, /tā/) and those which have high tone and /n/ (/kɪn/, /mun/, /kun/, /sun/, /an/).

A separate noun subject serves to specify who did the action: /Mammàn yāzō/ 'Mamman came', /yārā sunzō/ 'children came', /Mammàn dà Hālīmā sunzō/ 'Mamman and Halima came'.

Other verbs which have occurred take these same prefixes in the perfective:

nācē`	I said	mun dāwō	we returned
sun fīta	they went out	yā ganī	he saw
mun gayā`	we told	kun maṇtā	you (pl.) forgot
tā gōdè	she thanked	an sāuka	someone arrived

Verbs the perfective of which is not obvious from the related forms which have occurred are:

yā kwāna	he spent the night	yā nēmā	he looked for
yā kusa	he approached, neared		

From the point of view of pronunciation it should be noted that the prefixes in /-n/ are /kɪn/, /mun/, /kun/, /sum/ and /am/ before /m/ or /b/: /mun maṇtā/ 'we forgot' (written, of course, /mun manta/). (See Note 3.1)

Note 4.2 Verb: Relative Perfective

Kazo da sakon da ya gaya maka?

/ya gayā`/ in this sentence is the relative perfective form 'which he told'. The prefixes of the relative perfective will be explained in Note 19.1. Their use is minimized until that

time, but occasional relative forms will occur. Those which are allowed to occur have a short vowel where the perfective itself has a long vowel:

nā gayā̀	I told	na gayā̀	which I told
kā gayā̀	you told	ka gayā̀	which you told
yā gayā̀	he told	ya gayā̀	which he told
tā gayā̀	she told	ta gayā̀	which she told

Other relative forms will be found in Units 19 and 20.

Note 4.3 Noun: /-n̄/ 'the' (m.) and (pl.)

sākṑn̄

The suffix /-n̄/ added to masculine (or plural) nouns is roughly equivalent to English 'the'. If the syllable to which it is added is high, it is low and marked with / ̣ /, as above. If the noun ends on a low tone, /-n̄/ simply continues the low tone and is unmarked: /māsīnjā̀n̄/ 'the messenger'. (The feminine suffix is discussed in Note 5.2) The vowel before this suffix is short. Note that /sākṑn̄ dà/ has a different /n̄/ (See Note 5.1.2). It may also be /sākṑn̄ dạ̀/.

Note 4.4 Adverbials: Short Vowel

darē
Yāzṑ dà dare.

night
He came at night.

Many nouns which have a final long vowel otherwise have a short final vowel when used adverbially, as in the expression /dā dare/ 'at night'. /darē/ with a long vowel names 'night'. One might, for example, say in a folk tale /yāzṑ dà darē/ 'he came with Night'. Compare also:

rānā	day, sun	dā, rāna	during the day
yām̄mā	evening	dā yām̄ma	in the evening

For example,

Nā dāmu dà rānā.

I'm bothered by ('with') the sun.

Nā dāmu dà rāna.

I'm bothered in the afternoon.

(/dā rāna/ refers to [usually late] morning or early afternoon.)

Note 4.5 Verb: Verb with /dà/

Many verbs are regularly used with /dà/, as /dāmu/ in the examples above. Some verbs may take a direct object or be followed by /dà/. One of these is /māntā/: /yā māntā dà sākōn/ 'he forgot the message'. Compare Note 6.1.

GRAMMATICAL DRILL

Beginning with this unit the majority of the drills are substitution drills. Other types also occur, including sample drills, variation drills, question and answer drills, transformation drills, etc. There is often a combination of two or more types. As substitution drill is basic, it is explained here in some detail.

In Simple Substitution Drill the first sentence has an item underlined. On the left in the next line is given the word (or words) to be substituted for this item. This is the 'cue' or 'key word'. For example:

Statement - Mammān yāzō. Student repeats after instructor.

Cue - Bellò Student says: Bellò yāzō.

This would be given on the tape in the following way: (Tape gives) Mammān yāzō. (Space is left for student to repeat /Mammān yāzō/) (Tape gives) Bellò. (Space is left for student to say /Bellò yāzō/.)

(Tape gives) Bellò yāzō. (Space is left for student to repeat this confirmation sentence, /Bellò yāzō/.) And so on through the drill.

Such a drill will be written:

	<u>Mammàn</u> yāzō.
Bellò	<u>Bellò</u> yāzō.
Yūsufù	<u>Yūsufù</u> yāzō. etc.

The student should notch a card, so that when using the book during drill (either in class or using the tape), he may cover the 'answer':

	<u>Mammàn</u> yāzō
Bellò	

This way he may make up the sentence as indicated by the key word, then lower the card, checking on the correctness of his answer and revealing the next key word:

	<u>Mammàn</u> yāzō.
Bellò	<u>Bellò</u> yāzō.
Yūsufù	

Special instructions will be added where necessary.

In Substitution-Correlation drills the student must make any other necessary changes in the sentence required by the grammatical structures.

For example:

	<u>Mammàn</u> yāzō
Hālīmà	Hālīmà tāzō.
Yūsufù dà Bellò	Yūsufù dà Bellò sunzō.

The changes /yā/to /tā/ to /sun/ must be made in accordance with the subject used.

Progressive or random substitutions may be called for:

Progressive Substitution

	<u>Mammān</u> yāzō dà dare.
Hālīmà	Hālīmà t ^ā zō dà dare.
dāwō	Hālīmà t ^ā dāwō dà <u>dare</u> .
rānā	Hālīmà t ^ā dāwō dà rāna. etc.

Random Substitution

	<u>Mammān</u> yāzō dà t ^ā bā.
māsinjā	Māsinjā yāzō dà <u>t^ābā</u> .
sākoṇ	Māsinjā yāzō dà <u>sākoṇ</u> .
yaù	Māsinjā y ^ā zō yaù.
dāwō	Māsinjā y ^ā dāwō yaù. etc.

For translations of selected drill sentences in this and the following units see Appendix 2.

GD 4.1 Verb: Perfective - Simple Substitution Drill

	<u>Yāzō</u> gidankà dà dare.
nā	<u>Nāzō</u> gidankà dà dare.
tā	<u>Tāzō</u> gidankà dà dare.
mun	<u>Munzō</u> gidankà dà dare.
sun	<u>Sunzō</u> gidankà dà dare.
an	Anzō gidankà dà dare.

	Sunzō dà wajen karfè tarà.
yā	<u>Yā</u> zō dà wajen karfè tarà.
kīn	<u>Kīn</u> zō dà wajen karfè tarà.
tā	<u>Tā</u> zō dà wajen karfè tarà.
nā	<u>Nā</u> zō dà wajen karfè tarà.
an	<u>An</u> zō dà wajen karfè tarà.
kun	<u>Kun</u> zō dà wajen karfè tarà.
kā	<u>Kā</u> zō dà wajen karfè tarà.
mun	<u>Mun</u> zō dà wajen karfè tarà.

	Yā dāwō gɪdankà lāfɪyā.
tā	<u>Tā</u> dāwō gɪdankà lāfɪyā.
mun	<u>Mun</u> dāwō gɪdankà lāfɪyā.
sun	<u>Sun</u> dāwō gɪdankà lāfɪyā.
kā	<u>Kā</u> dāwō gɪdankà lāfɪyā.
nā	<u>Nā</u> dāwō gɪdankà lāfɪyā.
kun	<u>Kun</u> dāwō gɪdankà lāfɪyā.

	<u>Nā</u> fìta dà dare.
sun	<u>Sun</u> fìta dà dare.
mun	<u>Mun</u> fìta dà dare.
yā	<u>Yā</u> fìta dà dare.
tā	<u>Tā</u> fìta dà dare.
kun...?	<u>Kun</u> fìta dà daré?
kīn	<u>Kīn</u> fìta dà daré?
kā	<u>Kā</u> fìta dà daré?

	Wàtàkìlā <u>nā</u> maṇtā dà tābā.
kā	Wàtàkìlā <u>kā</u> maṇtā dà tābā.
yā	Wàtàkìlā <u>yā</u> maṇtā dà tābā.
tā	Wàtàkìlā <u>tā</u> maṇtā dà tābā.
sun	Wàtàkìlā <u>sun</u> maṇtā dà tābā.
kun	Wàtàkìlā <u>kun</u> maṇtā dà tābā.
mun	Wàtàkìlā <u>mun</u> maṇtā dà tābā.
an	Wàtàkìlā <u>an</u> maṇtā dà tābā.

	Ìdan sun <u>fita</u> bā` laifī.
dāwō	Ìdan sun <u>dāwō</u> bā` laifī.
zō	Ìdan sun <u>zō</u> bā` laifī.
ganī	Ìdan sun <u>ganī</u> bā` laifī.
maṇtā	Ìdan sun <u>maṇtā</u> bā` laifī.
cē`	Ìdan sun <u>cē`</u> bā` laifī.

GD 4.2 Substitution-Correlation Drill

	<u>Bellò</u> yā dāwō dà rāna.
Yūsufù	<u>Yūsufù</u> yā dāwō dà rāna.
Hālīmà	<u>Hālīmà</u> tā dāwō dà rāna.
māsinjā	<u>Māsinjā</u> yā dāwō dà rāna.
Mammàn dà Yūsufù	Mammàn dà Yūsufù sun dāwō dà rāna.

Random Substitution and Substitution-Correlation Drill.

	Mūsā yācē` <u>yā</u> mantā dà sākò.
tā	Mūsā yācē` <u>tā</u> mantā dà sākò.
mun	Mūsā yācē` <u>mun</u> mantā dà sākò.
sun	<u>Mūsā</u> yācē` sun mantā dà sākò.
Hālīmà	Hālīmà tēcē` <u>sun</u> mantā dà sākò.
kun	Hālīmà tēcē` <u>kun</u> mantā dà sākò.
kɪn	Hālīmà tēcē` <u>kɪn</u> mantā dà sākò.
an	Hālīmà tēcē` <u>an</u> mantā dà sākò.
nā	<u>Hālīmà</u> tēcē` nā mantā dà sākò.
Bellò	Bellò yācē` <u>nā</u> mantā dà sākò.
sun	<u>Bellò</u> yācē` sun mantā dà sākò.
yārā	Yārā suncē` sun mantā dà sākò.

Substitution-Correlation Drill

	<u>Yārò</u> yā gayà makà lābārì.
Yūsufù	<u>Yūsufù</u> yā gayà makà lābārì.
yārā	<u>Yārā</u> sun gayà makà lābārì.
Hālīmà	<u>Hālīmà</u> tā gayà makà lābārì.
jākādàn Amìrkà	<u>Jākādàn Amìrkà</u> yā gayà makà lābārì.
Bellò dà Mammàn	<u>Bellò dà Mammàn</u> sun gayà makà lābārì.
nā	<u>Nā</u> gayà makà lābārì.
mun	Mun gayà makà lābārì.

	<u>Mammàn</u> yāzō gidankà dà wajen karfè biyu.
Hàlīmà	<u>Hàlīmà</u> tǎzō gidankà dà wajen karfè biyu.
Mammàn dà Hàlīmà	<u>Mammàn dà Hàlīmà</u> sunzō gidankà dà wajen karfè biyu.
jàkādàn Amīrkà	<u>Jàkādàn Amīrkà</u> yāzō gidankà dà wajen karfè biyu.
Yūsufù	<u>Yūsufù</u> yāzō gidankà dà wajen karfè biyu.
yārā	<u>Yārā</u> sunzō gidankà dà wajen karfè biyu.
Yūsufù dà Bellò	<u>Yūsufù dà Bellò</u> sunzō gidankà dà wajen karfè biyu.
yārò	<u>Yārò</u> yāzō gidankà dà wajen karfè biyu.
māsinjā	<u>Māsinjā</u> yāzō gidankà dà wajen karfè biyu.

	Wàtàkīlā <u>Mammàn</u> yā mantā yāzō dà sàkòn.
yārā	Wàtàkīlā <u>yārā</u> sun mantā yāzō dà sàkòn.
māsinjā	Wàtàkīlā <u>māsinjā</u> yā mantā yāzō dà sàkòn.
Hàlīmà	Wàtàkīlā <u>Hàlīmà</u> tǎ mantā yāzō dà sàkòn.
yārò	Wàtàkīlā <u>yārò</u> yā mantā yāzō dà sàkòn.

GD 4.3 Variation Drill (for repetition)

Kun dāmu dà rānā nè?

Ī, mun dāmu da rānā.

Ī, nā dāmu dà rānā.

Sun dāmu dà rānā nè? ¹

Ī, sun dāmu dà rānā.

¹ This may be used both in the sense 'Are they bothered by the sun?' and in the sense 'They are bothered by the sun?' (don't be foolish!). The answer is to the first sense.

UNIT 5

BASIC SENTENCES

Audu

you (sg. m.)	kaɪ
big (m., f.)	bàbbā
clerk (m.)	àkàwū
chief clerk	bàbban àkàwū
now	yànzū

Are you the chief clerk now, Musa? Mūsā kaɪ nè bàbban àkàwū yànzú?

Bello

No, Bello is. Ā'ā, Bellò nē.

A

you (pl.)	kū
how much, how many?	nawà
you (pl.) will go to	zāku
England	Ingilā
next year	bàdī

How many of you are going to England next year? Kū nawà zāku Ingilā bàdī?

B

I	nī
alone, only	kaɗaɪ

Just Sanɪ and myself. Nī dà Sānɪ nè kaɗaɪ.

A

he heard, felt, perceived	yājɪ
he took	yā d'aukā
new (m.)	sābō
pl.	sābābbī
worker	ma 'aikaci
pl.	ma 'aikatā
new workers	sābābbin ma 'aikatā
someone took [on] workers;	an d'auki ma 'aikatā
workers were hired	
I heard they've taken on [some]	Nājɪ an d'auki sābābbin ma 'aikatā.
new workers.	

B

at	à
what, which? (f.)	wàcè
place of work (f.)	ma 'aikatā
At what office?	À wàcè ma 'aikatā?

A

our place of work	ma 'aikatar mù
At our office.	À ma 'aikatar mù.

B

until, up to	har
they	sū
How many of them are there?	Har sū nàwà?
('up to how many [are] they')	

A

man

mùtum

seven

bawkàì

About seven people.

Wajen mùtum bawkàì.

B

goodness, beauty

kyaù

That's good ('with good').

Dà kyaù.

NOTES

Note 5.1 Pronoun

Note 5.1.1 Independent Pronoun

Kai ne babban akawu yanzu Musa?

Kū nawa zaku Ingila baɗi?

Nī da Sani ne kaɗaì.

Har sū nawa.

/nī/ 'I' /kai/ 'you (masculine singular)', /kū/ 'you (plural)' and /sū/ 'they' are examples of pronouns used as separate words. (Note that while /nā/, /kā/, etc. [Note 4.1] are usually written separately, they are really prefixes to the following verb.) The full set of these independent pronouns is:

nī	I	mū	we
kai	you (m. sg.)	kū	you (pl.)
kē	you (f. sg.)		
shī	he	sū	they
itā	she		

While /shī/ is translated as 'he' and /itā/ as 'she', it should be emphasized that these refer to items classified as 'masculine' or 'feminine' in Hausa (see below, Note 5.1.2) and are not to be generally equated with 'he' and 'she' in English. Either may be 'it' in English, should the English so require.

All of these pronouns with long vowel also occur with short vowel. They are more frequently long.

Since the Hausa verb includes an affix which indicates the person, the independent pronouns are used with the verb only for emphasis or contrast. Note that only one of the above sentences involves a verb: 'how many of you (independent pronoun) you (suffix) are going to England next year?'. (For the verb /zā-/ see Note 15.1)

Note 5.1.2 /ma-/ plus Suffix Pronouns

Kazo da saƙon da ya gaya maka?

Suffix pronouns are also used after /ma-/ 'to, for'. /makà/ 'to you (masculine singular)' is an example. The complete set is:

mini	to me, for me	manà	to us, for us
makà	to you, for you (m.sg.)	makù	to you, for you (pl.)
maki	to you, for you (f.sg.)		
masà	to him, for him	masù	to them, for them
matà	to her, for her		

Note that before /nì/ the form is /mì-/ . The /-nà/ 'us' is also to be noted as contrasting with /mū/, /-mù/ in form.

Before nouns /wà/ is used, as in /yā gayā wà ma'àikàtàn/ 'he said to the workers'. /ma-/ may be heard before nouns in other Hausa dialects. (In addition to /mini/ one may also hear /miki/, /mukù/ and /musù/. /manì/ and /mamù/ are used by other speakers.)

Note 5.1.3 /n/, /r/ plus Suffix Pronouns

The use of the suffix pronouns after /n/ and /r/ are best considered as part of the larger picture of the noun-n-noun construction which is discussed in the following note.

Note 5.2 Noun-n-Noun Construction

ofishin jakadan Amirka

sababbın ma'aikata

gidanka

ma'aikatarmu

sakon da ya gaya maka

Hausa nouns are masculine (as /ōfīs/, /gidā/, /sākō/), feminine (as /ma'aikatā/) or plural (as /sābābbī/).

The above are examples of the 'noun-n-noun' construction. In this construction the first noun is followed by /n/ (if masculine or plural) or /r/ (if feminine). What follows the /n/ or /r/ modifies or limits in some way what precedes. For convenience we call this the noun-n-noun (NnN) construction. The word 'noun' is used here to include a noun or what may be substituted for it. We have, for example:

noun	n	noun	s a b a b b ı n m a ' a i k a t a
noun	n	noun phrase	o f i s h ı n j a k a d a n A m i r k a
noun	n	pronoun	g i d a n k a
noun	n	/dà/ clause	s a k o n d a y a g a y a m a k a

The modification or limitation of the second 'N' in the above examples may be described somewhat as follows:

ofishin jakadan Amirka	Here the second N is another NnN phrase. The 'office' is described as the 'American consul' office.
------------------------	---

sababbīn ma 'aikata	the workers-type new ones
gɪdanka	the you-reference house
ma 'aikatarmu	the we-reference office
sakon da ya gaya maka	the which he said to you message

Other examples with the second noun a noun or noun phrase are:

wajen karfe tara	direction of 9:00
wajen mutum bakwai	direction of man seven
babban akawu	big (one of) clerk
bayan kwana biyu	back of two days
kwanan iyali	passing night of family

For convenience /n/ is consistently translated 'of' in these examples. The same limitation or modification principle is seen here.

The nouns /sābābbī/ 'new ones' and /bābbā/ 'big one' belong to a sub-class of nouns sometimes referred to as 'adjectives'. They have masculine, feminine and plural forms. These two (and a number of other similar nouns) occur in first position in NnN constructions. (There are also nouns corresponding to English adjectives which occur in the second noun position.) The forms of 'new' are:

m	f	pl
sābō	sābuwā	sābābbī

/bābbā/ has the same form for masculine and feminine and has an irregular plural, /maɲyā/. It should be remembered that /sābō/ means 'a new one (m.)' /sābuwā/ 'a new one (f.)', in other words, that they are nouns, even though a special class of such.

/nēmansā/ 'looking for him' is an example of the same /-n/ plus suffix. /nēmā/ 'looking for' is a verbal noun, so that it

takes a noun construction. (Contrast the pronoun objects of the verb in Note 6.1.)

Several examples above have shown that the /n/ (or /r/) may be followed by a suffix pronoun. Such suffix pronouns are usually the equivalent of 'your', 'his', etc. Compare:

<u>Suffix</u>	<u>masculine noun</u>			
-kà	gɪdankà	your house	ma'aɪkatarkà	your place of work
-kì	gɪdankì	your (f.) house	ma'aɪkatarkì	your (f.) place of work
-sà	gɪdansà	his house	ma'aɪkatarsà	his place of work
-tà	gɪdantà	her house	ma'aɪkatartà	her place of work
-mù	gɪdanmù	our house	ma'aɪkatarmù	our place of work
-kù	gɪdankù	your house	ma'aɪkatarkù	your place of work
-sù	gɪdansù	their house	ma'aɪkatarsù	their place of work

The vowel before /n/ or /r/ is always short. (/o/ may be replaced by /wa/, /e/ by /a/, though not in spelling.) In some dialects /r/ is replaced by a doubling of the following consonant:
/ma'aɪkatakà./

The forms for 'my' are different:

gɪdānā	my house	ma'aɪkatātā	my place of work
--------	----------	-------------	------------------

The /n/ of the masculine here has its full form /na/, with the length of the vowel being the reference to first person. In the same way /r/ has its full form /ta/, with the same length. For practical purposes we may say the suffix for 'my' is /-nā/ for masculine, /-tā/ for feminine. The vowel before these is long. Note that /-nā/ is added to masculine nouns, /-tā/ to feminine nouns. Whether a man or woman is speaking does not matter. /-nā/ and /-tā/ may also sound short and be followed by a glottal stop. The /a/ is still clearly [a].

Note 5.3 Noun: /-̀̀̀/, /-̀̀̀/ 'the'

The use of /-̀̀̀/ as 'the' after masculine and plural nouns was mentioned in Note 4.3. The corresponding feminine suffix is /-̀̀̀/, as in /ma'aikatà̀̀/ 'the place of work'. Note that these suffixes are not the same as the /-n/ and /-r/ of Note 5.1.2, though they have the same form if the noun has low tone on the last syllable. Compare:

/-̀̀̀/ /-̀̀̀/		/-n/ /-r/	
àkà̀̀̀wun	the clerk	àkà̀̀̀wun jàkà̀̀̀dà	the consul's clerk
iyā̀̀̀lìn	the family	iyā̀̀̀lìnkù	your family
ma'aikatà̀̀	the place of work	ma'aikatà̀̀sà	his place of work
lā̀̀̀fìyà̀̀̀r	the well-being	lā̀̀̀fìyà̀̀̀rtà	her health
yā̀̀̀rà̀̀̀n	the children	yā̀̀̀rà̀̀̀n mù	our children

Note 5.4 Interrogative /wà̀̀̀cè/

A wace ma'aikata?

/wà̀̀̀cè/ 'which?, what?' is the feminine counterpart of /wà̀̀̀nè/ (Note 2.2). In this sentence it modifies the feminine noun /ma'aikatà̀̀/.

GRAMMATICAL DRILL

GD 5.1 Independent Pronoun

Simple Substitution Drill

	<u>Ni</u> dà Sāni nè kaɗaɪ.
kaɪ	<u>Kaɪ</u> dà Sāni nè kaɗaɪ.
sū	<u>Sū</u> dà Sāni nè kaɗaɪ.
ɪtā	<u>Ita</u> dà Sāni nè kaɗaɪ.

mū	<u>Mū</u> dà Sānī nè kaɗaɪ.
shī	<u>Shī</u> dà Sānī nè kaɗaɪ.
kē	<u>Kē</u> dà Sānī nè kaɗaɪ.
kū	<u>Kū</u> dà Sānī nè kaɗaɪ.
	<u>Kaɪ</u> nè bàbban àkàwū yànzú?
Mūsā	<u>Mūsā</u> nè bàbban àkàwū yànzú?
shī	<u>Shī</u> nè bàbban àkàwū yànzú?
māsīnjà	<u>Shī</u> nè māsīnjà yànzú?
Bellò	<u>Bellò</u> nè māsīnjà yànzú?
shī	<u>Shī</u> nè māsīnjà yànzú?
jàkādàn Amīrkà	<u>Shī</u> nè jàkādàn Amīrkà yànzú?
kaɪ	<u>Kaɪ</u> nè jàkādàn Amīrkà yànzú?

In the following drill, substitute the proper pronoun for the noun(s) underlined when 'pronoun' (P) is given as the cue.

	Nā dāmu dà <u>Mūsā</u> .
P	Nā dāmu dà <u>shī</u> .
Hàlīmà	Nā dāmu dà <u>Hàlīmà</u> .
P	Nā dāmu dà <u>itā</u> .
Bellò	Nā dāmu dà <u>Bellò</u> .
P	Nā dāmu dà <u>shī</u> .
Bellò dà Hàlīmà	Nā dāmu dà <u>Bellò dà Hàlīmà</u> .
P	Nā dāmu dà <u>sū</u> .

GD 5.1.2 /-n/, /-r/ and Suffix Pronoun

In the following drills the independent pronoun will be given as the cue. It is not intended to be the form to be substituted but only a reminder of what form to use. For example, the cue (ka₁) in the following means 'use the proper second person masculine singular pronoun in the place indicated':

Aikin Bellò bā`kyau.

(ka₁) Aikinkà bā`kyau.

In the written text such 'reminder' cues are put in parentheses, as here.

Aikin Bellò dà kyau.

P Aikinsà dà kyau.

Hàlīmà Aikin Hàlīmà dà kyau.

P Aikintà dà kyau.

Shēhù dà Mūsā Aikin Shēhù dà Mūsā dà kyau.

P Aikinsù dà kyau.

(ka₁) Aikinkà dà kyau.

(kē) Aikinkì dà kyau.

(kū) Aikinkù dà kyau.

(mū) Aikinmù dà kyau.

(nī) Aikīnā dà kyau.

Repeat this exercise with /bā`/: Aikin Bellò bā`kyau. etc.

Lāfiyār Hàlīmà kaláu?

P Lāfiyārtà kaláu?

Mūsā Lāfiyār Mūsā kaláu?

P Lāfiyārsà kaláu?

Mūsā dà Hālīmà Lāfīyār Mūsā dà Hālīmà kaláu?

P Lāfīyārsù kaláu?

(ka₁) Lāfīyārkà kaláu?

(kū) Lāfīyārkù kaláu?

(mū) Lāfīyārmù kaláu?

(nī) Lāfīyārtā kaláu?

(kē) Lāfīyārkì kaláu?

Kwānan Bellò nawà à Ámìrkà?

P Kwānansà nawà à Ámìrkà?

Hālīmà Kwānan Hālīmà nawà à Ámìrkà?

P Kwānantà nawà à Ámìrkà?

Bellò dà Hālīmà Kwānan Bellò dà Hālīmà nawà à Ámìrkà?

P Kwānansù nawà à Ámìrkà?

(ka₁) Kwānankà nawà à Ámìrkà?

(mū) Kwānanmù nawà à Ámìrkà?

(kū) Kwānankù nawà à Ámìrkà?

(nī) Kwānānā nawà à Ámìrkà?

(kē) Kwānankì nawà à Ámìrkà?

Ìyālìn Shēhù sun sàuka lāfīyà.

P Ìyālìnsà sun sàuka lāfīyà.

(ka₁) Ìyālìnkà sun sàuka lāfīyà.

(nī) Ìyālìnā sun sàuka lāfīyà.

Àkwa₁ lābārì gàme dà ìyālìn Shēhù?

(shī) Àkwa₁ lābārì gàme dà ìyālìnsà?

(ka₁) Àkwa₁ lābārì gàme dà ìyālìnkà?

(nī) Àkwa₁ lābārì gàme dà ìyālìnā?

	Nā man̄tā bāyan <u>Bellò</u> bā` lāfiyā.
P	Nā man̄tā bāyansà bā` lāfiyā.
Hālīmā	Nā man̄tā bāyan <u>Hālīmā</u> bā` lāfiyā.
P	Nā man̄tā bāyantà bā` lāfiyā.
Bellò dà Shēhù	Nā man̄tā <u>Bellò dà Shēhù</u> bā` lāfiyā.
P	Nā man̄tā bāyansù bā` lāfiyā.
(kū)	Nā man̄tā bāyankù bā` lāfiyā.
(ka ₁)	Nā man̄tā bāyankà bā` lāfiyā.
(kē)	Nā man̄tā bāyanki bā` lāfiyā.
	Kadà kà dāmu, bāyankà kalau nè.
(shī)	Kadà kà dāmu, bāyansà kalau nè.
(itā)	Kadà kà dāmu, bāyantà kalau nè.
(sū)	Kadà kà dāmu, bāyansù kalau nè.
(nī)	Kadà kà dāmu, bāyānā kalau nè.

GD 5.1.3 Pronoun after /ma-/

	Yā gayā matà sàkon dà dare.
(shī)	Yā gayā masà sàkon dà dare.
(mū)	Yā gayā manà sàkon dà dare.
(kē)	Yā gayā maki sàkon dà dare.
(sū)	Yā gayā masù sàkon dà dare.
(nī)	Yā gayā mini sàkon dà dare.
(kū)	Yā gayā makù sàkon dà dare.
(ka ₁)	Yā gayā makà sàkon dà dare.

GD 5.2 Variation Drill

Variations on sentences in GD 5.1.2 (for repetition)

Kwānan Bellò nawà à Ámìrkà?

Bellò kwānansà nawà à Ámìrkà?

Kwānan Hālīmà nawà à Ámìrkà?

Hālīmà kwānantà nawà à Ámìrkà?

Kwānan Bellò dà Hālīmà nawà à Ámìrkà?

Bellò dà Hālīmà kwānansù nawà à Ámìrkà?

Lāfiyār Hālīmà kalau.

Hālīmà lāfiyārtà kalau.

Lāfiyār Mūsā kalau.

Mūsā lāfiyārsà kalau.

Lāfiyār Hālīmà dà Mūsā kalau.

Hālīmà dà Mūsā lafiyārsù kalau.

Substitution Drill

	<u>Mammàn</u> yā dàukì àlbāshinsà yaù.
Hālīmà	<u>Hālīmà</u> tã dàukì àlbāshintà yaù.
Mammàn dà Hālīmà	Mammàn dà Hālīmà sun dàukì àlbāshinsù yaù.
(nī)	<u>Nā</u> dàukì àlbāshīnā yaù.
(mū)	<u>Mun</u> dàukì àlbāshīnmù yaù.
(ka₁)	<u>Kā</u> dàukì àlbāshīnkà yaù.
(kē)	<u>Kīn</u> dàukì àlbāshīnkì yaù.
(kū)	<u>Kun</u> dàukì àlbāshīnkù yaù.

	Mūsā yā gayà makà <u>jakādàn Ingilà</u> yā sàuká?
bàbban àkãwū	Mūsā yā gayà makà <u>bàbban àkãwū</u> yā sàuká?
uwartà	Mūsā yā gayà makà <u>uwartà</u> tã sàuká?
Hālīmà	Mūsā yā gayà makà Hālīmà tã sàuká?

her mother

	Wàtàkīlā yā fīta wajen <u>karfē</u> <u>bakwà</u> ₁.
karfē bīyu	Wàtàkīlā yā fīta wajen <u>karfē</u> <u>bīyu</u> .
<u>yammā</u>	Wàtàkīlā yā fīta wajen <u>yammā</u> .
karfē tarā	Wàtàkīlā yā fīta wajen karfē tarā.

Question and Answer Drill (for repetition)

Question	Answer
Har sū nāwà?	Wajen mùtum bīyu.
Har kū nāwà?	Nī dà Mūsā nè kàdā₁.
Karfē nawà yànzú?	Wajen karfē bakwà₁ nè.

UNIT 6

BASIC SENTENCES

	Audu	
early morning, dawn		àsùbā`
Good morning.		Barkà dà àsùbā`.
	Bello	
Good morning.		Barkà kàdā₁.
	A	
Is your son around?		Yārònkà nà kusá?
	B	
he sent		yā àikā
I sent him		nā àikēshì
No, I sent him to the market.		Ā'à, nā àikēshì kàsuwā.

A

daughter

'yā

your daughter

'yaṛkà

Is your daughter here?

'Yaṛkà nà nàṇ?

B

mother

uwā

her mother

uwaṛtā

she took her

tā dāukēta

Her mother took her.

Uwaṛtā tā dāukēta.

A

horse

dōkī

he recovered

yā warkē

Has your horse gotten well?

Dōkīnkà yā wārkē?

B

not yet

tùkùnā

yesterday

jīyà / jīyǎ

(emphatic particle), in

mā

fact, indeed

he kicked; he shot

yā hàṛbā

he kicked me; he shot me

yā hàṛbēnì

Not yet, just yesterday he
kicked me.

Tùkùnā, jīyà mā yā hàṛbēnì.

A

he took

yā kai

some persons took him;

an kaishì

he was taken

hospital	asìbitì
animal	dabbà
pl.	dabbōbī
Was he taken to the animal hospital?	An kaishì asìbitìn dabbōbī?

B

always	kullum
he is taken; someone takes him	anà kaishì
He's taken [there] regularly.	Kullum anà kaishì.

NOTES

Note 6.1 Verb. Objects

nā àikēshì kāsuwā
 tā d'aukētā
 an d'aukī sãbãbbin ma' àikātā
 yā hãrbēni
 an kaishì asìbitìn dabbōbī

These examples show pronoun suffixes as objects of verbs. Some verbs (as /kaɪ/) have the same form before pronoun suffixes as elsewhere, but most verbs are different (if only slightly) before pronoun suffixes than before noun objects. For example, the other verbs above have /-ɪ/ before noun objects, as /d'aukɪ/, and /-ē/ before pronoun objects, as /d'aukē-/. Verbs having /-ē/ before pronouns and /-ɪ/ before nouns are listed in dictionaries under the form without object, which has /-ā/: /àikā/, /d'aukā/, etc. Some verbs vary only in vowel length: /yā mǎntā/, /yā mǎntāshì/, /yā mǎnta 'yarsà/, with /ā/ before pronoun and /a/ before noun object.

Verbs taking objects ('transitive') verbs which have occurred in Units 1-6 are:

Form without object following	Form with pronoun object	Form with noun object
àikā	àikē-	àikɪ / àikì
dàukā	dàukē-	dàukɪ / dàukì
ganī	gan-	ga
hàrbā	hàrbē-	hàrbɪ / hàrbì
jī	jī	jɪ
kaɪ	kaɪ	kāɪ
maṇtā	maṇtā-	maṇta / maṇtà
nēmā	nēmā-	nēmɪ / nēmì

Note the forms of /ganī/ 'see'. Note also that /maṇtā dà/ may be used instead of /maṇtā-/ and /maṇta/. (The tone may also be low on the /-ɪ/ suffix before a noun object, /àikì/. It is normally left unmarked [high] in these units, but the variation should be noted.)

The pronoun suffixes to the verb may have either high or low tone. While no definite rule may be given, the tone is often the opposite of that of the preceding syllable: /yā ganshì/ 'he saw him', /yā àikēshì/ 'he sent him'. The pronoun object forms are: /-nɪ/, /-ka/, /-kɪ/, /-shɪ/, /-ta/, /-mu/, /-ku/, /-su/.

Note 6.2 Verb: Review

Note 6.2.1 Verb: Types

The verb forms in Note 6.1 provide examples of several verb types. With regard to the perfective we may list:

1. Verbs which have the same form in all cases: kaɪ

2. Verbs the forms of which vary as to final vowel length but keep the same vowel:

maṇtā	maṇta
jī	jɪ

3. Verbs with regular vowel alternation:

àikā	àikā-	àikɪ
ɗaukā	ɗaukē-	ɗaukɪ

4. Verbs with unpredictable variation:

ganī	gan-	ga
------	------	----

Note 6.2.2 Verb: Stem Vowel

The listing of verb types in Note 6.1 shows that the final vowel of the stem often varies, e.g. /àikā/, /àikē-/, /àikɪ/. The final stem vowel (the /-ā -ē -ɪ/) is a suffix.

Secondly, the tone of the verb is not part of the root but is also an affix. To illustrate these two facts, we may take the root /aik-/ as an example.

There are two verbs for 'send': /àikā/ and /aikā̃/. The first has as object the person sent and has the /-ā -ē -ɪ/ variation:

Yā àikɪ Shēhù	He sent Shehu.
Yā àikēshì	He sent him.

The object sent with Shehu is after /dà/:

Yā àikɪ Shēhù dà sàkòṇ.	He sent Shehu with the message.
-------------------------	---------------------------------

Compare also:

Wǎ ya àikā dà sǎkòn?

Whom did he send with the
message?

The other verb /aikā/ has the /-ā -a/ alternation as well as a different tone pattern and does not normally take a direct object. It is used with /dà/ to indicate the object sent:

Yā aikā dà sǎkòn.

He sent the message.

The person to whom the message is sent is used with /wà/
(or /ma-/):

Yā aikā wà Shēhù dà sǎkòn.

He sent the message to Shehu.

Yā aikā masà dà sǎkòn.

He sent him the message.

Compare the usage with /wǎ/:

Wǎ ya aikā wà dà sǎkòn?

To whom did he send the message?

Here the /wà/ 'to' is placed after the verb 'Who (/wǎ/) did he send to (/wà/) '.

Note 6.3 Pronoun review

Following is a list of the pronoun forms which have occurred so far:

Independent	Suffix to verb	Suffix after /ma-/	Suffix to noun /n/	Perfective verb prefix
nī / n ₁	-n ₁ / -nì	-nì	-nā -tā	nā-
ka ₁	-ka / -kà	-kà	-kà	kā-
kē / ke	-k ₁ / -kì	-kì	-kì	kín-
shī / sh ₁	-sh ₁ / -shì	-shì / -sà	-sà	yā-

itā / ita	-ta / -tā	-tā	-tā	tā-
mū / mu	-mu / -mù	-nà	-mù	mun-
kū / ku	-ku / -kù	-kù	-kù	kun-
sū / su	-su / -sù	-sù	-sù	sun-
--	---	---	---	an-

Note 6.4 /wajen/

I, sunzo da wajen karfe tara.

Wajen mutum bakwai.

/wajē/ means 'direction'. With /n/ plus a following noun or pronoun it may mean 'to (so-and-so)' or 'at (so-and-so's place)': /wajensà/ 'to him; to his place; at his place'. It may also, as above, be equivalent to English 'about, approximately', as in the above examples.

Compare:

Nī nā maṅta wajen.

I forgot the place. That is, I forgot where the place is I'm looking for. I forgot where it is; I forgot where he is, etc.

Dà sanyī wajen gidánsù?

Is it cold at their house?

GRAMMATICAL DRILL

GD 6.1 Verb Objects

	Mun àikē <u>shi</u> Ingilà.
(sū)	Mun àikē <u>sù</u> Ingilà.
(itā)	Mun àikē <u>tà</u> Ingilà.
(kaɪ)	Mun àikē <u>kà</u> Ingilà.

(kū)	<u>Mun</u> àikēkù Ingilà.
(sū)	Sun àikēsù Ingilà.
(nī)	Sun àikēnì Ingilà.
(mū)	Sun àikēmù Ingilà.
(kē)	Sun àikēkì Ingilà.

	Uwàrtà tã d'aukēnì.
(ka₁)	Uwàrtà tã d'aukēkà.
(kē)	Uwàrtà tã d'aukēkì.
(shī)	Uwàrtà tã d'aukēshì.
(itā)	Uwàrtà tã d'aukētà.
(mū)	Uwàrtà tã d'aukēmù.
(kū)	Uwàrtà tã d'aukēkù.
(sū)	Uwàrtà tã d'aukēsù.

	An ka₁shì kāsuwā.
(sū)	<u>An</u> ka₁sù kāsuwā.
(nī)	Nā ka₁sù kāsuwā.
(itā)	<u>Nā</u> ka₁tā kāsuwā.
(ka₁)	Kā ka₁tā kāsuwā.
(shī)	<u>Kā</u> ka₁shì kāsuwā.
(mū)	Mun ka₁shì kāsuwā.
(kē)	<u>Mun</u> ka₁kì kāsuwā.
(sū)	Sun ka₁kì kāsuwā.
(nī)	<u>Sun</u> ka₁nì kāsuwā.
(kē)	Kin ka₁nì kāsuwā.

	Dōkī yā hārbē <u>n</u> ī.
(mū)	Dōkī yā hārbēm <u>u</u> .
(shī)	Dōkī yā hārbē <u>sh</u> ī.
(sū)	Dōkī yā hārbēs <u>u</u> .
(īta)	Dōkī yā hārbēt <u>a</u> .
(kaī)	Dōkī yā hārbē <u>k</u> a.
(kē)	Dōkī yā hārbē <u>k</u> ī.
(kū)	<u>Dōkī</u> yā hārbē <u>k</u> ū.
sanyī	Sanyī yā hārbē <u>k</u> ū.
(nī)	<u>Sanyī</u> yā hārbē <u>n</u> ī.
jīyā	Jīyā yā hārbē <u>n</u> ī.

	Mun àikī <u>Bellò</u> Ingilà.
P	Mun àikē <u>sh</u> ī Ingilà.
Mammān	Mun àikī <u>Mammān</u> Ingilà.
kāsuwā	Mun àikī <u>Mammān</u> kāsuwā.
P	Mun àikē <u>sh</u> ī <u>kāsuwā</u> .
dà karfē tarà	Mun àikē <u>sh</u> ī dà karfē tarà.
Hālīmà	Mun àikī <u>Hālīmà</u> dà karfē tarà.
P	Mun àikētà <u>dà karfē tarà</u> .
jīyà dà rāna	<u>Mun</u> àikētà jīyà dà rāna.
(shī)	Yā àikēt <u>a</u> jīyà dà rāna.
Shēhù	Yā àikī <u>Shēhù</u> jīyà dà rāna.
P	Yā àikē <u>sh</u> ī jīyà dà rāna.
Bellò dà Hālīmà	Yā àikī <u>Bellò</u> dà <u>Hālīmà</u> jīyà dà rāna.
P	Yā àikēsù jīyà dà rāna.

	Wàné òfìs nàjì an ò'aukì <u>Hàlímà</u> ?
P	Wàné òfìs nàjì an ò'aukè <u>tà</u> ?
(kaì)	Wàné òfìs nàjì an ò'aukè <u>kà</u> ?
(kē)	Wàné òfìs nàjì an ò'aukè <u>kì</u> ?
(kū)	Wàné òfìs nàjì an ò'aukè <u>kù</u> ?
(sū)	Wàné òfìs nàjì an ò'aukè <u>sù</u> ?
(shī)	Wàné òfìs nàjì an ò'aukè <u>shì</u> ?
	Wàjen inā dōkinsà ya hàrbétà?
Hàlímà	Wàjen inā dōkinsà ya hàrbì <u>Hàlímà</u> ?
(shī)	Wàjen inā dōkinsà ya hàrbé <u>shì</u> ?
Lawàl	Wàjen inā dōkinsà ya hàrbì <u>Lawàl</u> ?
(sū)	Wàjen inā dōkinsà ya hàrbé <u>sù</u> ?
Lawàl da Hàlímà	Wàjen inā dōkinsà ya hàrbì Lawàl dà Hàlímà?
	An ò'aukì <u>dabbōbì</u> dàgà nan.
P	An ò'aukè <u>sù</u> dàgà nan.
'yarta	An ò'aukì ' <u>yartà</u> dàgà nan.
P	An ò'aukè <u>tà</u> dàgà nan.
māsɪnjà	An ò'aukì <u>māsɪnjà</u> dàgà nan.
P	An ò'aukè <u>shì</u> dàgà nan.
jàkādàn Ingìlà	An ò'aukì <u>jàkādàn Ingìlà</u> dàgà nan.
P	An ò'aukè <u>shì</u> dàgà nan.
yārò	An ò'aukì <u>yārò</u> dàgà nan.
P	An ò'aukè <u>shì</u> dàgà nan.
yārā	An ò'aukì <u>yārā</u> dàgà nan.
P	An ò'aukè <u>sù</u> dàgà nan.

GD 6.2 Independent Pronoun Review

	Tāzō dà <u>uwaɾsà</u> .
P	Tāzō dà <u>ɪtā</u> .
dabbōbī	Tāzō dà <u>dabbōbī</u> .
P	Tāzō dà <u>sū</u> .
sākōn	Tāzō dà <u>sākōn</u> .
P	Tāzō dà <u>shī</u> .
tābā	Tāzō dà <u>tābā</u> .
P	Tāzō dà <u>ɪtā</u> .
gyàɗan nān	Tāzō dà <u>gyàɗan nān</u> .
P	Tāzō dà <u>sū</u> .
yārō	Tāzō dà <u>yārō</u> .
P	Tāzō dà <u>shī</u> .
yārā	Tāzō dà <u>yārā</u> .
P	Tāzō dà <u>sū</u> .

GD 6.3 /-n/, /-r/

	Mammān yā dāwō dàgà <u>asibitin</u> ?
kāsuwān	Mammān yā dāwō dàgà <u>kāsuwān</u> ?
gɪdān	Mammān yā dāwō dàgà <u>gɪdān</u> ?
ōfīshīn	Mammān yā dāwō dàgà <u>ōfīshīn</u> ?
Ámīrkà	Mammān yā dāwō dàgà Ámīrkà.

/-n/, /-r/

	Mādàllā, uwātā tā dāwō yau.
(itā)	Mādàllā, uwaṛtā tā dāwō yau.
(sū)	Mādàllā, uwaṛsù tā dāwō yau.
(shī)	Mādàllā, uwaṛsà tā dāwō yau.
yārō	Mādàllā, yārōnsà yā dāwō yau.
(kū)	Mādàllā, yārōnku yā dāwō yau.
'yā	Mādàllā, 'yaṛkù tā dāwō yau.
yārā	Mādàllā, yārānkù sun dāwō yau.
(nī)	Mādàllā, yārānā sun dāwō yau.
(mū)	Mādàllā, yārānmù sun dāwō yau.

GD 6.4 Variation Drill

	Yāyā uwāṛkā, tā wāṛkè?
ìyālì	Yāyā iyālīnkā, sun wāṛkè?
Hālīmā	Yāyā Hālīmā, tā wāṛkè?
Mūsā	Yāyā Mūsā, yā wāṛkè?
yārā	Yāyā yārā, sun wāṛkè?
ma 'àikàcī	Yāyā ma 'àikàcī, yā wāṛkè?
'yaṛkā	Yāyā 'yaṛkā, tā wāṛkè?
yārō	Yāyā yārō, yā wāṛkè?
ma 'àikàtā	Yāyā ma 'àikàtā, sun wāṛkè?

	Barkā, uwāṛkā tā wāṛkè.
'yaṛkā	Barkā, 'yaṛkā tā wāṛkè.
Mūsā	Barkā, Mūsā yā wāṛkè.

Mūsā dà Hālīmà Baṙkā, Mūsā dà Hālīmà sun warkè.
 dokìnkà Baṙkā, dòkìnkà yā warkè.
 Hālīmà Baṙkā, Hālīmà tā warkè.

Mammàn yā dàukētà jiyà dà rāna.
 'yarsà Mammàn yā dàuki 'yarsà jiyà dà rāna.
 fìta dà Mammàn yā fìta dà 'yarsà jiyà dà rāna.
 dāwō Mammàn yā dāwō dà 'yarsà jiyà dà rāna.
 uwā Mammàn yā dāwō dà uwarṣà jiyà dà rāna.

Sānɪ yā kai Lawal wajen Yūsufu?
 (kaɪ) Sānɪ yā kaɪkà wajen Yūsufu?
 dōkìn Sānɪ yā kai dōkìn wajen Yūsufu?
 (kē) Sānɪ yā kaɪkì wajen Yūsufu?

Uwātā tázō jiyà dà dare.
 Mūsā Uwar Mūsā tázō jiyà dà dare.
 (shī) Uwarṣà tázō jiyà dà dare.
 dāwō Uwarṣà tā dāwō jiyà dà dare.
 fìta Uwarṣà tā fìta jiyà dà dare.
 sàuka Uwarṣà tā sàuka jiyà dà dare.
 àikēshì Uwarṣà tā àikēshì jiyà dà dare.

Kusa dà asìbìtìn dabbōbī àkwai kàsuwā.
 yamma Yamma dà asìbìtìn dabbōbī àkwai kàsuwā.
 gabàs Gabàs dà asìbìtìn dabbōbī àkwai kàsuwā.
 ma 'aɪkatarmù Gabàs dà ma 'aɪkatarmù àkwai kàsuwā.

kusa	Kusa dà <u>ma'aikatarmù</u> àkwai kàsuwā.
ōfìshɪnmù	<u>Kusa</u> dà ōfìshɪnmù àkwai kàsuwā.
yamma	<u>Yamma</u> dà ōfìshɪnmù àkwai kàsuwā.
bāyan	Bāyan <u>ōfìshɪnmù</u> àkwai kàsuwā.
asìbìtìn dabbōbī	Bāyan asìbìtìn dabbōbī àkwai kàsuwā.

UNIT 7

BASIC SENTENCES

Audu

greetings!

sànnu

Hello there, Shehu!

Sànnu dà aìkì Shēhù.

('Greetings [to you as you]
work')

Shehu

(polite answer to greeting)

yāwā

Hello to you.

Yāwā, sànnu kàdai.

A

you didn't come

bàkàzō ba

pen

àlkalàmī

Didn't you bring a pen?

Bàkà zō dà àlkalàmī bá?

S

everything; (with neg.)

kōmai / kōmē

anything

I didn't bring anything.

Bàn zō dà kōmai ba.

A

what?	mè
he did, made	yāyī
one will do	zā'ā yī
water	ruwā
this water	ruwan nān
What is to be done with this water?	Mè zā'ā yī dà ruwān nān?

S

she didn't come	bàtā zō ba
he took away	yā ɗaukē
Didn't Halima (come and) take [it] away?	Hālīmā bàtā zō tā ɗaukē bá?

A

you (pl.) didn't come	bàkù zō ba
meeting, group	tārō
You didn't come to the meeting yesterday.	Bàkù zō tārō ba jíyà.

S

No, ('yes') we didn't come.	Ī, bàmu zō ba.
-----------------------------	----------------

A

Haven't they come to your house yet ('up to now')?	Har yānzū bàsù zō gɪdankà bá?
--	-------------------------------

B

one didn't come	bà'ā zō ba
he repaired	yā gyārā
No, they haven't come and fixed it.	Ī, bà'ā zō an gyārā ba.

NOTES

Note 7.1 Verb: Negative Perfective

bàn fìta nā ganī ba

bàn zō dà komai ba

bàkà zō dà àlkalàmī bá?

bàtà zō tã d'aukè ba

bàmù zō ba

bàkù zō tãro ba

The negative of the perfective has the negative /bà- ... ba/ with low tone prefixes. The vowels of the prefixes are short.

bàn zō	I didn't come	bàmù zō ba	we didn't come
bàkà zō	you (m.sg.)	bàkù zō ba	you (pl.) didn't
	didn't come		come
bàkì zō ba	you (f.sg.)		
	didn't come		
bàì zō ba	he didn't come	bàsù zō ba	they didn't come
bàtà zō ba	she didn't come	bà'à zō ba	no one came

These prefixes are generally written separately from the verb, and that convention is followed here. /bà/ is also frequently written separately but is here written together with the pronoun.

These prefixes may be used with all verbs which have occurred so far.

Note also that two verbs may be included in the negative: /ban fìta na ganī ba/ 'I didn't go out and see' /bata zo ta d'auke ba/ 'she didn't come and take'. As in English the negative covers the action of both verbs.

The /ba/ which follows the verb need not be final in the sentence.

Note 7.2 Negative /bǎ - ba/ in equational constructions

The negative of an equational construction uses /bǎ .. ba/, as in:

Lǎfiyàr Hàlīmà bǎ kalau ba. 'Halima's health is no good'.

(For /bǎ - ba/ with /-nē/ see Note 13.1.)

Note 7.3 /nan/

Dà nīsā dàgà nǎn?

Me za'a yī da ruwan nǎn.

/nan/ occurs with several different tone patterns: /nan/ (high) /nǎn/ (low) and /nǎn/ (high-low).

/nan/ (high) indicates reference to something already known: /dōkìn nan/ 'that house (you know about)'.

/nǎn/ (high-low) means 'here'.

Both /nǎn/ (high-low) and /nǎn/ (low) occur after noun plus /n/ in the meaning 'this': /dōkìn nǎn/ or /dōkìn nǎn/ 'this house'. There is a tendency for /nǎn/ to occur after high tone in the preceding syllable, as /ruwan nǎn/ 'this water', and /nǎn/ after low tone, as /dōkìn nǎn/.

Note 7.4 Syntax: Question and Answer

Note 7.4.1 Answering question with question

Me za'a yī da ruwan nan?

Halima bata zo ta dauke ba?

Note that the answer to the first question is another question. This is frequent in Hausa conversation. No direct answer is given.

Note 7.4.2 /ī/, /ā'ā/ as answers to questions

Baku zo taro ba jīya? I, bamu zo ba.

Har yanzu basu zo gidanka ba? I, ba'a zo an gyara ba.

Both of these questions are in the negative. The answer /ī/ asserts agreement with the negative statement: 'you didn't come?' 'Yes, we didn't come'. 'They haven't come yet?' 'Yes, they haven't come.' Normal English usage has 'No, they didn't' and 'No, they haven't' for these.

Compare: Har yānzū bāsūzō gidankā bā? Ā'ā, anzō an gyārā.

Note 7.5 Formulae

Sannu da aiki.

/sānnu/ followed by a reference to the situation is a frequent greeting on casual meeting, as when one happens to meet another in the office. Other examples are:

Sānnu dà hūtāwā. (to one resting)

Sānnu dà darē. (at night)

Sānnu dà rānā. (afternoon) See Note 24.1

Sānnu dà yammā. (evening)

Note 7.6 Verb: /ḏāukā/ and /ḏāukē/

Naji an ḏauki sababbin ma'aikata.

Halima bata zo ta ḏauke ba?

/ḏāukā/ is simply 'take'. /ḏāukē/ is 'take away' or even 'steal'. The first has tone low-high and suffix /-ā -ē -i/. The second has tone high-low-high and suffix /-ē -e/. The tone of the second may also be high-low-low (/ḏāukè/) before noun object.

GRAMMATICAL DRILL

GD 7.1.1 Verb: Negative Perfective

	Bàmù zō aɪkɪ̀ dà <u>Shēhù</u> ba.
P	Bàmù zō aɪkɪ̀ dà <u>shī</u> ba.
(ɪtā)	Bàtā zō aɪkɪ̀ dà <u>shī</u> ba.
sū	Bàtā zō aɪkɪ̀ dà <u>sū</u> ba.
(kū)	Bàkù zō aɪkɪ̀ dà <u>sū</u> ba.
ɪtā	Bàkù zō aɪkɪ̀ dà <u>ɪta</u> ba.
(nī)	Bàn zō aɪkɪ̀ dà <u>ɪta</u> ba.
kaɪ	Bàn zō aɪkɪ̀ dà <u>kaɪ</u> ba.
(shī)	Bàɪ zō aɪkɪ̀ dà <u>kaɪ</u> ba.
mū	Bàɪ zō aɪkɪ̀ dà <u>mū</u> ba.
(sū)	Bàsù zō aɪkɪ̀ dà <u>mū</u> ba.
kū	Bàsù zō aɪkɪ̀ dà <u>kū</u> ba.
(an)	Bà'à zō aɪkɪ̀ dà <u>kū</u> ba.
nī	Bà'à zō aɪkɪ̀ dà <u>nī</u> ba.

Further drill may be made by substituting each of the following in the /Shēhù/ slot:

ruwā	lābārɪ̀	
tābā	jākādàn Amìrkà	bàbban àkàwū
yārā	sākon	'yarḱà
iyālɪ̀	māsɪnjà	dōkɪ̀

Kāzō aɪkɪ̀ dà rāna jɪyà?

Ī, nāzō aɪkɪ̀ dà rāna jɪyà.

ā'ā

Ā'ā, bān zō aɪkɪ̀ ba dà rāna jɪyà.

Mūsā	Ā'a, <u>Mūsā</u> bāi zō aīkī ba dà rāna jiyà.
Hālīmā	Ā'a, <u>Hālīmā</u> bàtā zō aīkī ba dà rāna jiyà.
(sū)	Ā'a, bàsù zō aīkī ba dà rāna jiyà.
	<u>Yā</u> gayà wà Hālīmā àkwai aīkī yau.
(nī)	Nā gayà wà Hālīmā àkwai aīkī yau.
Negative	Bān gayà wà Hālīmā ba àkwai aīkī yau.
(tā)	Bàtā gayà wà Hālīmā bà àkwai aīkī yau.
(shī)	Bāi gayà wà Hālīmā bà àkwai aīkī yau.
(sū)	Bàsù gayà wà Hālīmā bà àkwai aīkī yau.
	Har yānzū bàtā dāwō dāgà kāsūwā ba.
(shī)	Har yānzū bài dāwō dāgà kāsūwā ba.
(sū)	Har yānzū bàsù dāwō dāgà kāsūwā ba.
(an)	Har yānzū bà'a dāwō dāgà kāsūwā ba.

Negative Transform Drill

In the following drill, after each affirmative sentence is repeated by the student (and time given for him to repeat it) a thousand cycle note will be heard. This is the cue that the student is to give the negative counterpart of the sentence. Space is also left for repetition of the negative after the tape.

	<u>Yāzō</u> dà àlkalāmī.	Bāi zō dà àlkalāmī ba.
(nī)	<u>Nāzō</u> dà àlkalāmī.	Bān zō dà àlkalāmī ba.
(tā)	<u>Tāzō</u> dà àlkalāmī.	Bātā zō dà àlkalāmī ba.
(sū)	<u>Sūnzō</u> dà àlkalāmī.	Bāsù zō dà àlkalāmī ba.
(mū)	<u>Mūnzō</u> dà àlkalāmī.	Bāmù zō dà àlkalāmī ba.

(kē)	Kɪnzō dà àlkalàmī.	Bàkì zō dà àlkalàmī ba.
	Jìyà an d'aukì <u>sàbàbbin</u> <u>ma' àikàtā</u> .	Jìyà bà' à d'aukì <u>sàbàbbin</u> <u>ma' àikàtā</u> ba.
àlbāshī	Jìyà an d'aukì àlbāshī.	Jìyà bà' à d'aukì àlbāshī ba.
	Uwarsà tázō dà <u>ruwā</u> .	Uwarsà bàtā zō dà <u>ruwā</u> ba.
P	Uwarsà tázō dà <u>shī</u> .	Uwarsà bàtā zō dà <u>shī</u> ba.
yāròn	Uwarsà tázō dà <u>yāròn</u> .	Uwarsà bàtā zō dà <u>yāròn</u> ba.
P	Uwarsà tázō dà <u>shī</u> .	Uwarsà bàtā zō dà <u>shī</u> ba.
	Tā d'aukè 'yartà dàgà gidansà.	Bàtā d'aukè 'yartà dàgà gidansà ba.
yārā	Tā d'aukè <u>yārā</u> dàgà gidansà.	Bàtā d'aukè <u>yārā</u> dàgà gidansà ba.
Hàlīmà	Tā d'aukè <u>Hàlīmà</u> dàgà gidansà.	Bàtā d'aukè <u>Hàlīmà</u> dàgà gidansà ba.
kōmaɪ	Tā d'aukè <u>kōmaɪ</u> dàgà gidansà.	Bàtā d'aukè <u>kōmaɪ</u> dàgà gidansà ba.
	Shēhù yā d'aukè <u>dōkìnsà</u> .	Shēhù bàɪ d'aukè <u>dōkìnsà</u> ba.
àlkalàmī	<u>Shēhù</u> yā d'aukè <u>àlkalàmìnsà</u> .	<u>Shēhù</u> bàɪ d'aukè <u>àlkalàmìnsà</u> ba.
Hàlīmà	Hàlīmà tā d'aukè <u>àlkalàmìntà</u> .	Hàlīmà bàtā d'aukè <u>àlkalàmìntà</u> ba.
'yā	Hàlīmà tā d'aukè 'yartà.	Hàlīmà bàtā d'aukè 'yartà ba.
	Tázō <u>tārō</u> jìyà dà yamma.	Bàtā zō <u>tārō</u> ba jìyà dà yamma.
gɪdā	Tázō <u>gɪdā</u> jìyà dà yamma.	Bàtā zō <u>gɪdā</u> ba jìyà dà yamma.

ōfìs	<u>Tāzō</u> ōfìs jiyà dà yamma.	Bàtā zō ōfìs ba jiyà dà yamma.
(shī)	<u>Yāzō</u> ōfìs jiyà dà yamma.	Bàì zō ōfìs ba jiyà dà yamma.
(nī)	<u>Nāzō</u> ōfìs jiyà dà yamma.	Bàn zō ōfìs ba jiyà dà yamma.
(kū)	<u>Kunzō</u> ōfìs jiyà dà yamma.	Bàkù zō ōfìs ba jiyà dà yamma.
(sū)	<u>Sunzō</u> ōfìs jiyà dà yamma.	Bàsù zō ōfìs ba jiyà dà yamma.
(mū)	<u>Munzō</u> ōfìs jiyà dà yamma.	Bàmù zō ōfìs ba jiyà dà yamma.
(kē)	<u>Kinzō</u> ōfìs jiyà dà yamma.	Bàkì zō ōfìs ba jiyà dà yamma.

	Dōkinkà yā hàrbētà jiyà.	Dōkinkà bàì hàrbētà ba jiyà.
Hàlīmà	Dōkinkà yā hàrbì <u>Hàlīmà</u> jiyà.	Dōkinkà bàì hàrbì Hàlīmà ba jiyà.
(shī)	Dōkinkà yā hàrbēshì jiyà.	Dōkinkà bàì hàrbēshì ba jiyà.
Mūsā	Dōkinkà yā hàrbì <u>Mūsā</u> jiyà.	Dōkinkà bàì hàrbì Mūsā ba jiyà.
(sū)	Dōkinkà yā hàrbēsù jiyà.	Dōkinkà bàì hàrbēsù ba jiyà.
Mūsā dà Hàlīmà	Dōkinkà yā hàrbì Mūsā dà Hàlīmà jiyà.	Dōkinkà bàì hàrbì Mūsā dà Hàlīmà ba jiyà.

In the following drill omit the noun subjects when making the negative transform.

	<u>Nā</u> mantà irìn aikìn Mūsā yānzù.	Bàn mantà irìn aikìn Mūsā ba yānzù.
Shēhù	<u>Shēhù</u> yā mantà irìn aikìn Mūsā yānzù.	Bàì mantà irìn aikìn Mūsā ba yānzù.
Hàlīmà	<u>Hàlīmà</u> tā mantà irìn aikìn Mūsā yānzù.	Bàtā mantà irìn aikìn Mūsā ba yānzù.
(mū)	Mun mantà irìn aikìn Mūsā yānzù.	Bàmù mantà irìn aikìn Mūsā ba yānzù.

GD 7.1.2 /bã ... ba/ Negative of nominal

Change the word order of each sentence, as illustrated by the first one, after the one thousand cycle note.

Lāfiyàṛ <u>Hàlīmà</u> bã kalau	Hàlīmà lāfiyàṛtā bã kalau
ba.	ba.

Mūsā	Lāfiyàṛ <u>Mūsā</u> bã kalau ba.	Mūsā lāfiyàṛsà bã kalau ba.
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Hàlīmà da	Lāfiyàṛ <u>Hàlīmà</u> dà Mūsā	Mūsā da Hàlīmà lāfiyàṛsù
Mūsā	bã kalau ba.	bã kalau ba.

Further drill:

	Lāfiyàṛ <u>tā</u> bã kalau ba.
(mū)	Lāfiyàṛ <u>mù</u> bã kalau ba.
(sū)	Lāfiyàṛ <u>sù</u> bã kalau ba.
(shī)	Lāfiyàṛ <u>sà</u> bã kalau ba.
(ka₁)	Lāfiyàṛ <u>kà</u> bã kalau ba.
(itā)	Lāfiyàṛtā bã kalau ba.

GD 7.2 Variation Drill

	Mè zā'a y₁ dà <u>ruwán</u> nàñ?
àlkalàmin	Mè zā'à y₁ dà <u>àlkalàmin</u> nàñ?
sàkòn	Mè zā'a y₁ dà <u>sàkón</u> nàñ?

	<u>Hàlīmà</u> bàtā zō tã ðaùkē bá?
uwartà	<u>Uwartà</u> bàtā zō tã ðaùkē bá?
'yartà	' <u>Yar</u> tã bàtā zō tã ðaùkē bá?

Shēhù	<u>Shēhù</u> bàì zō yā ɗaùkē bá?
māsɪnjà	<u>Māsɪnjà</u> bàì zō yā ɗaùkē bá?
yārò	<u>Yārò</u> bàì zō yā ɗaùkē bá?
bàbban àkàwū	<u>Bàbban àkàwū</u> bàì zō yā ɗaùkē bá?
sàbabbɪn ma 'àìkàtā	<u>Sàbabbɪn ma 'àìkàtā</u> bàsù zō sun ɗaùkē bá?
Bellò dà Mūsā	Bellò dà Mūsā bàsù zō sun ɗaùkē bá?

	Sànnu dà <u>àìkì</u> Shēhù.
rānā	Sànnu dà <u>rānā</u> Shēhù.
darē	Sànnu dà <u>darē</u> Shēhù.
hūtāwā	Sànnu dà <u>hūtāwā</u> Shēhù.
yammā	Sànnu dà <u>yammā</u> Shēhù.

	<u>Àkàwun</u> nà n yāzō dà sàkò.
māsɪnjà	<u>Māsɪnjàn</u> nà n yāzō dà sàkò.
mùtum	<u>Mùtumin</u> nà n yāzō dà sàkò.
yārò	<u>Yāròn</u> nà n yāzō dà sàkò.
yārā	<u>Yāran</u> nà n sunzō dà sàkò.

GD 7.5 Question and Answer Drill (unrecorded)

Bàkà zō dà tābā bá?	Ī, bà n zō dà kōmaì ba.
Har yānzù bàsù zō gɪdankà bá?	Ā'ā, sunzó.
Har yānzù dōkinkà bàì warkē bá?	Ī, bàì warkē bà.
Sun gyārā gɪdankà?	Ā'ā bàsù gyārā ba.
An gyārā gɪdankà?	Ā'ā bà'ā gyārā ba.

An gyārà àlkalàmínkà?

Ī, an gyārà.

Ka gyārà àlkalàmínkà?

Ā'à, bàṅ gyārà ba.

Bàsù gyārà gɪdankà bá?

Ā'à, sun gyārà.

Bà'à gyārà gɪdankà bá?

Ā'à, an gyārà.

Bàkà gyārà àlkalàmínkà bá?

Ā'à, nā gyārà.

Make the substitutions and answer the following questions:

Bàsù zō gɪdankà bà tùkùná?

jìyà

Bàsù zō gɪdankà bà jìyà?

yàù

Bàsù zō gɪdankà bà yàù?

UNIT 8

BASIC SENTENCES

Audu

Hello there, Sale.

Baṛkā dà aìkì Sālè.

Shehu

Hello!

Yàwā, baṛkā kàdaì.

A

I'll come

zàn zō

tomorrow

gōbe

I'm coming to your house
tomorrow noon.

Zàn zō gɪdankà gōbe dà rāna.

S

you (m.) will come

zākà zō

Are you coming by yourself?

Kaì kàdaì zākà zō?

A

I think

inā zātō

woman, wife

mātā

my wife

mātātā

she'll come

zātā zō

I think my wife will be
coming, too.

Inā zātō mātātā mā zātā zō.

S

who?

wā

he'll begin

zaì fārā

coming

zuwā

inside, among

cìkī

among you (pl.)	cikinkù
Which of you will be the first to arrive? ('who among you will begin [the] coming?')	Wà zai fārà zuwà cikínkù?
	A
we'll come	zāmù zō
as a group, together	tāre
We'll come together.	Zāmù zō tāre.
	S
he prepared	yā shiryā
let one prepare, that one prepare	à shiryā
food	àbinci
Is someone to prepare food for you?	À shiryā makù àbincí?
	A
but	àmmā
abundance	yawā
a lot, in abundance	dà yawā
not a lot	bà dà yawā ba
Yes, but not a lot.	Ī, àmmā bà dà yawā ba.
	S
All right, see you then ('until you come').	Tō`, sai kunzō.

NOTES

Note 8.1 Verb: Future

zaṇ zō	I'll come
zākà zō	you'll come
zai fāṛà	he'll begin
zātà zō	she'll come
zāmù zō	we'll come

/za-/ or /zā-/ is prefixed in these examples of the future tense. /za-/ occurs before /-ṇ/ and /-ì/, the latter having low tone. /zā-/ occurs before the other pronoun prefixes, which all have low tone. There is therefore always a fall from high to low before the verb stem itself. Using /zō/ as an example, we have:

zaṇ zō	zāmù zō
zākà zō	zākù zō
zāki zō	
zai zō	zāsù zō
zātà zō	zā'à zō

Note that the pronoun prefixes are the same as those which occur after /bà-/ (Note 7.1).

There is a tendency to use short final vowels in the future, particularly with verbs in /-ē/ and /-ō/; /zaṇ je/, /zaṇ zo/, /zaṇ dāwo/, etc.

These forms, like other prefixes, are normally written (or printed) separately. Some write the /za/ separately: /za ka zo/, others together.

Note 8.2 /saɪ/

To, saɪ kunzo.

Saɪ bayan kwana biyu.

Madalla, saɪ anjuma.

The particle /saɪ/ has many English equivalents. In general it may be said to set off what follows it from the context, to put it in contrast to everything else. It corresponds to English 'except' perhaps most generally, but it may be translated 'unless', 'until', 'it's just that' and in many other ways. Note the use of the perfective after /saɪ/: 'except that you complete the act of coming'.

It is clearly 'except' in /bā`kōwwā saɪ kaɪ/ 'there's no one except you'. However, even in /saɪ anjumā/; /saɪ gōbe/ and the like the basic meaning is not 'until' but rather '(that concludes things) except for later' or 'except for tomorrow'. The /saɪ/ always adds something which takes exception to the situation or to a generalization just made. Another example is:

Saɪ bayan kwana bakwai zata zo. She'll come seven days later.

(In this situation it won't
be until seven days later
that she will arrive.)

GRAMMATICAL DRILL

GD 8.1 /za-/ Future

	Wàcè rānā zākà <u>dāwō</u> ?
sàuka	Wàcè rānā zākà <u>sàukā</u> ?
zō	Wàcè rānā zākà <u>zō</u> ?
shiryā	Wàcè rānā zākà <u>shiryā</u> ?
fārā	Wàcè rānā zākà <u>fārā</u> ?
(kē)	Wàcè rānā zākà <u>fārā</u> ?

(mū) Wàcè rānā zāmù fārā?

(kū) Wàcè rānā zākù fārā?

(nī) Wàcè rānā zaṅ fārā?

(shī) Wàcè rānā zai fārā?

(itā) Wàcè rānā zātā fārā?

Wàné ɪrìn àbɪncɪ mātar Mūsā zātā shíryā?

Hālīmā Wàné ɪrìn àbɪncɪ Hālīmā zātā shíryā?

mātarkā Wàné ɪrìn àbɪncɪ mātarkā zātā shíryā?

uwarsā Wàné ɪrìn àbɪncɪ uwarsā zātā shíryā?

Mammān Wàné ɪrìn àbɪncɪ Mammān zai shíryā?

(kaɪ) Wàné ɪrìn àbɪncɪ zākā shíryā?

(kē) Wàné ɪrìn àbɪncɪ zākì shíryā?

Karfè nawa māsɪnjā zai dāwō?

Mammān Karfè nawa Mammān zai dāwō?

uwartā Karfè nawa uwartā zātā dāwō?

yārònkā Karfè nawa yārònkā zai dāwō?

'yarḱā Karfè nawa 'yarḱā zātā dāwō?

Zai dāwō dà wajen karfè bakwàɪ.

bɪyu Zai dāwō dà wajen karfè bɪyu.

(itā) Zātā dāwō dà wajen karfè bɪyu.

tarā Zātā dāwō dà wajen karfè tarā.

(sū) Zāsù dāwō dà wajen karfè tarā.

	Wàné irin karfè zā'à <u>ɗauké</u> ?
Hàlīmà	Wàné irin karfè <u>Hàlīmà</u> zātà <u>ɗauké</u> ?
Mūsā	Wàné irin karfè <u>Mūsā</u> zai <u>ɗauké</u> ?
(nī)	Wàné irin karfè zaɗ <u>ɗauké</u> ?
(kū)	Wàné irin karfè zākū <u>ɗauké</u> ?
(sū)	Wàné irin karfè zāsū <u>ɗauké</u> ?
(ka₁)	Wàné irin karfè zākā <u>ɗauké</u> ?
(mū)	Wàné irin karfè zāmū <u>ɗauké</u> ?
(kē)	Wàné irin karfè zākì <u>ɗauké</u> ?
	Wàtàkìlā zā'à y₁ <u>sanyī</u> dà dare yau.
tārō	Wàtàkìlā zā'à y₁ <u>tārō</u> dà dare yau.
aikì	Wàtàkìlā zā'à y₁ aikì dà dare yau.
(sū)	Wàtàkìlā zāsū y₁ aikì dà dare yau.
(tā)	Wàtàkìlā zātā y₁ aikì dà dare yau.
(nī)	Wàtàkìlā zaɗ y₁ aikì dà dare yau.
	<u>Uwarta</u> kaɗaɪ zātà zō gōbe.
Mūsā	<u>Mūsā</u> kaɗaɪ zai zō gōbe.
Hàlīmà	<u>Hàlīmà</u> kaɗaɪ zātà zō gōbe.
māsɪnjā	<u>Māsɪnjā</u> kaɗaɪ zai zō gōbe.
yārō	<u>Yārō</u> kaɗaɪ zai zō gōbe.
ma'aikàcī	<u>Ma'aikàcī</u> kaɗaɪ zai zō gōbe.
ma'aikàtā	<u>Ma'aikàtā</u> kaɗaɪ zāsū zō gōbe.
yārā	<u>Yārā</u> kaɗaɪ zāsū zō gōbe.
dabbōbī	Dabbōbī kaɗaɪ zāsū zō gōbe.

	Zāmù zō tārō gòbe dà rāna.
(itā)	Zātā zō tārō gòbe dà rāna.
Hālīmà	<u>Hālīmà</u> zātā zō tārō gòbe dà rāna.
Sālè	<u>Sālè</u> zai zō tārō gòbe dà rāna.
Hālīmà dà Sālè	Hālīmà dà Sālè zāsù zō tārō gòbe dà rāna.

In the following drill the sentence given is to be put first in the negative, then in the future. The tape records each but without cue. The student is to repeat each of the sentences on first listening. On further repetitions he is to give the negative immediately after hearing the perfective and the future immediately after hearing the tape give the negative. In class drill the cues may be used if desired.

	Nā mantā, an fìta dà dabbōbī.
[Negative]	Nā mantā bà' à fìta dà dabbōbī ba.
[Future]	Nā mantā zā' à fìta dà dabbōbī.
	Wàtākīlā mātātā tā fārà aìkì.
[Negative]	Wàtākīlā mātātā bàtā fārà aìkì ba.
[Future]	Wàtākīlā mātātā zātā fārà aìkì.
	Sun dāwō wajen kārɛ̀ biyu.
[Negative]	Bàsù dāwō wajen kārɛ̀ biyu ba.
[Future]	Zàsù dāwō wajen kārɛ̀ biyu.
	Māsinjà yā dāwō dà dōkìnkà.
[Negative]	Māsinjà bàì dāwō dà dōkìnkà ba.
[Future]	Māsinjà zai dāwō dà dōkìnkà.

	Wà ya ðàukè ruwā cikínkù?
[Negative]	Wà bàì ðàukè ruwā ba cikínkù?
[Future]	Wà zai ðàukè ruwā cikínkù?
	Tā shiryà zuwā Amìrkà.
[Negative]	Bàtà shiryà zuwā Amìrkà ba.
[Future]	Zātà shiryà zuwā Amìrkà.

GD 8.2 Pronoun Review

Make the substitution indicated, with the proper form of the pronoun and the /n/ or /r/ if needed.

	Nā dāwō dà <u>mātātā</u> .
yārō	Nā dāwō dà <u>yārōnā</u> .
uwā	Nā dāwō dà <u>uwātā</u> .
dōkī	Nā dāwō dà <u>dōkīnā</u> .
'yā	Nā dāwō dà 'yātā.

	Zāmù dāwō dà <u>mātarmù</u> .
yārā	Zāmù dāwō dà <u>yārānmù</u> .
uwā	Zāmù dāwō dà <u>uwaṛmù</u> .
dōkī	Zāmù dāwō dà <u>dōkīnmù</u> .
'yā	Zāmù dāwō dà 'yaṛmù.

	Wà zai fārà zuwā kās <u>uwā</u> cikín <u>ku</u> ?
(sū)	Wà zai fārà zuwā kās <u>uwā</u> cikíns <u>u</u> ?
(mū)	Wà zai fārà zuwā <u>kās<u>uwā</u></u> cikín <u>mù</u> ?
gīdā	Wà zai fārà zuwā gīdā cikín <u>mù</u> ?

(kū) Wà zai fārà zuwā gɪdā cɪkínkù?
 (sū) Wà zai fārà zuwā gɪdā cɪkínsù?
 ōfìs Wà zai fārà zuwā ōfìs cɪkínsù?
 (mū) Wà zai fārà zuwā ōfìs cɪkínmù?
 (kū) Wà zai fārà zuwā ōfìs cɪkínkù?

An dāukɪ Hālīmà jɪyà dà rāna.

P An dāukētà jɪyà dà rāna.

Mūsā An dāukɪ Mūsā jɪyà dà rāna.

P An dāukēshì jɪyà dà rāna.

ma 'àikātā An dāukɪ ma 'àikātā jɪyà dà rāna.

P An dāukēsù jɪyà dà rāna.

àbɪncɪ An dāukɪ àbɪncɪ jɪyà dà rāna.

P An dāukēshì jɪyà dà rāna.

ruwā An dāukɪ ruwā jɪyà dà rāna.

P An dāukēshì jɪyà dà rāna.

àlbāshī An dāukɪ àlbāshī jɪyà dà rāna.

P An dāukēshì jɪyà dà rāna.

mātarsà An dāukɪ mātarsà jɪyà dà rāna.

P An dāukētà jɪyà dà rāna.

yārā An dāukɪ yārā jɪyà dà rāna.

P An dāukēsù jɪyà dà rāna.

Inā zātō, kwānan Shēhù bɪyɪ à Ingilà.

P Inā zātō, kwānansà bɪyɪ à Ingilà.

Hālīmà Inā zātō, kwānan Hālīmà bɪyɪ à Ingilà.

P Inā zātō, kwānantà bɪyɪ à Ingilà.

Hàlīmà dà Shēhù Inā zātō, kwānan Hàlīmà dà Shēhù biyu à Ingilà.

P Inā zātō, kwānansù biyu à Ingilà.

Nī zañ kai Shēhù ma 'aikatar̥sù anjumã.

P Nī zañ kai shì ma 'aikatar̥sù anjumã.

Hàlīmà Nī zañ kai Hàlīmà ma 'aikatar̥sù anjumã.

P Nī zañ kai tà ma 'aikatar̥sù anjumã.

Hàlīmà dà Shēhù Nī zañ kai Hàlīmà dà Shēhù ma 'aikatar̥sù anjumã.

P Nī zañ kaisù ma 'aikatar̥sù anjumã.

Question and Answer Drill

Drill the following questions and answers, one student taking a question, another the answer (or one of the answers) to it. Go through the drill with each word at the right substituted for the underlined words.

Wà zai àikēshì dà tābā?

[dōkī

Hàlīmà zātā àikēshì dà tābā.

sākon

Sālè dà Bellò zāsù àikēshì dà tābā.

àbincì

Wà zai dāwō dà mātātā?

àlkalāmī

Hàlīmà zātā dāwō dà mātātā.

yarònkà

Zāmù dāwō dà mātātā.

'yar̥kà]

GD 8.3 Variation Drill

Kā fārà kaishì aikì nè?

gidā

Kā fārà kaishì gidā nè?

kāsuwā

Kā fārà kaishì kāsuwā nè?

asìbitì Kā fārà kaishì asìbitì nè?
ōfìs Kā fārà kaishì ōfìs nè?

Sample Drill

Amīnà tā fārà fìta jìyà dà dare.
Amīnà bàtà fārà fìtā ba.
Amīnà zātà fārà fìta yau dà rāna.

Tā dāwō bāyan kwānā bakwàì.
Sai bāyan kwānā bakwàì zātà dāwō.

Jìyà an dāukè sàkon.
Har yānzū bà'à dāukè sàkon bá?
Zā'à dāukè sàkon gōbe dà dare.

UNIT 9

BASIC SENTENCES

Alɪ

Good evening, Lawal.

Barkà dà dare Lawàl.

Lawal

Hello, Alɪ.

Barkà kàdaɪ Àlɪ.

A

he went (and returned)

yājē

you will go

zākù jē

he paid his respects to

yā gaidā / yā gaidā

emir

sarkī

Are you going to go pay your
respects to the emir today?

Zākù jē gaidā sarkī yáu?

L

We're not going to go.

Bà zāmù jē ba.

A

he put, put on; caused

yāsā`

what caused; what is it

mē yasā`

that he put on

What caused you not to go?

Mē yasā` bà zākù jē bá?

L

thus

hakānan

for no reason

kawàɪ

That's just the way it is.

Hakānan kawàɪ.

A

neighbor

makwàbcī

pl.

makwàbtā

what about

fá

What about your neighbors?

Makwàbtankà fá?

L

They're not going, either.

Bà zāsù jē ba sū mā.

A

I'm going to go

zānī

I think I'll go.

Inā zātō zānī.

L

chance, opportunity

dāmā

you have the opportunity

kanā dà dāmā

You have the opportunity!

Kanā dà dāmā nē.

NOTES

Note 9.1 Verb: Negative Future

bà zāmù jē ba

bà zākù jē ba

bà zāsù jē ba

The negative /bà...ba/ is affixed to the future, as illustrated here. The first /bà/ is a prefix but will generally be written separately, following convention. The full forms are:

bà zan zō ba

bà zāmù zō ba

bà zākà zō ba

bà zākù zō ba

bà zākì zō ba

bà zai zō ba

bà zātà zō ba

bà zāsù zō ba

bà zā'à zō ba

Note 9.2 /gaidā/, /gaisā/, /gàishē-/

Zākù jē gaidà sarkī yāù?

There are several verbs indicating 'pay one's respects to'. /gaidà/ or /gaidā/ (before noun, /gaidā-/ or /gaidā/ before pronouns) is one of these. It indicates that the person has paid his respects, without any implication that the one so honored has responded to him in any way. /gàishē-/ (plus pronoun) is used in the same way: /yā gāishē shi/ 'he paid his respects to him'.

/gaisā/, on the other hand, indicates that there has been a mutual exchange of greetings. /sun gaisā/ 'they paid each other respects'. The person to whom the respects are paid follow /da/: /yā gaisā dà shī/ 'he paid his respects to him (and received the latter's personal attention)'.

Note 9.3 /fa/

Maḵwābtankà fá?

/fa/ has the meaning 'well, what about__'. It is added to the end of the utterance. Another example is:

Ìdan bàtā jē gaidà sarkī ba fá? And what if she doesn't go
greet the emir?

As /fá/ is used here in a sentence with question intonation, it has the question pitch /'/.

GRAMMATICAL DRILL

GD 9.1 /bà zā...ba/ Negative Future

GD 9.1.1 Learning Drill

	Bà zaṇ fārà aiki ba sai anjumà.
(itā)	Bà zātà fārà aiki ba sai anjumà.
(shī)	Bà zai fārà aiki ba sai anjumà.
(ka ₁)	Bà zākà fārà aiki ba sai anjumà.
(kē)	Bà zākì fārà aiki ba sai anjumà.
(sū)	Bà zāsù fārà aiki ba sai anjumà.
(kū)	Bà zākù fārà aiki ba sai anjumà.
(mū)	Bà zāmù fārà aiki ba sai anjumà.

	<u>Kē</u> mā bà zākì jē bá?
ka ₁	<u>Ka₁</u> mā bà zākà jē bá?
itā	<u>Ita</u> mā bà zātà jē bá?
shī	<u>Shī</u> mā bà zai jē bá?
sū	<u>Sū</u> mā bà zāsù jē bá?
nī	<u>Nī</u> mā bà zaṇ jē bá?
kū	<u>Kū</u> mā bà zākù jē bá?
mū	<u>Mū</u> mā bà zāmù jē bá?

	<u>Bellò</u> bà zai jē dà maḵwàbtansà ba.
Hàlīmà	<u>Hàlīmà</u> bà zātà jē dà maḵwàbtansà ba.
Bellò da Hàlīmà	Bellò dà Hàlīmà bà zāsù jē dà <u>maḵwàbtansà</u> ba.
yārā	Bellò dà Hàlīmà bà zāsù jē dà <u>yārā</u> ba.
dabbōbī	Bellò dà Hàlīmà bà zāsù jē dà <u>dabbōbī</u> ba.
Yūsufù	Bellò dà Hàlīmà bà zāsù jē dà <u>Yūsufù</u> ba.

	Bà zā'ā fārà <u>ruwā</u> ba yānzù.
aiki	Bà zā'ā fārà <u>aiki</u> ba yānzù.
sanyī	Bà zā'ā fārà <u>sanyī</u> ba yānzù.
tārō	Bà zā'ā fārà <u>tārō</u> ba yānzù.

fītā Bà zā'ā fārā fītā ba yānzū.
 kōmai Bà zā'ā fārā kōmai ba yānzū.

 Bà zañ gayā matā kōmai ba.
 (shī) Bà zañ gayā masā kōmai ba.
 (kē) Bà zañ gayā makī kōmai ba.
 (sū) Bà zañ gayā masū kōmai ba.
 (ka₁) Bà zañ bayā makā kōmai ba.
 (kū) Bà zañ gayā makū kōmai ba.

Mūsā bà zai yī aikī ba yānzū.
 Hālīmā Hālīmā bà zātā yī aikī ba yānzū.
 Mūsā dà Hālīmā Mūsā dà Hālīmā bà zāsū yī aikī ba yānzū.
 yārā Yārā bà zāsū yī aikī ba yānzū.
 ma'āikātā Ma'āikātā bà zāsū yī aikī ba yānzū.

 Ídan Hālīmā bàtā jē gaidā sarkī ba fá?
 Mūsā Ídan Mūsā bà₁ jē gaidā sarkī ba fá?
 Mūsā dà Hālīmā Ídan Mūsā dà Hālīmā bàsū jē gaidā sarkī ba fá?
 yārā Ídan yārā bàsū jē gaidā sarkī ba fá?
 ma'āikātā Ídan ma'āikātā bàsū jē gaidā sarkī ba fá?

GD 9.1.2 Substitutions with Negative Transforms

In the following drill each sentence is to be made negative. The negative sentence is given on the right. The substitution is to be made first on the affirmative, then on the negative sentence.

	<u>Affirmative</u>	<u>Negative</u>
	Zaṇ jē aikī yaù.	Bà zañ jē aikī ba yaù.
(kē)	Zā ^k ī jē aikī yaù.	Bà zākī jē aikī ba yaù.
(shī)	Zaī jē aikī yaù.	Bà zai jē aikī ba yaù.
(ītā)	Zātā jē aikī yaù.	Bà zātā jē aikī ba yaù.
(sū)	Zāsū jē aikī yaù.	Bà zāsū jē aikī ba yaù.

(kū)	Zākù jē aikì yaù.	Bà zākù jē aikì ba yaù.
(mū)	Zāmù jē aikì yaù.	Bà zāmù jē aikì ba yaù.
	Hālīmà zātà jē asìbitì dà yamma.	Hālīmà bà zātà jē asìbitì dà yamma ba.
Shēhù	Shēhù zai jē asìbitì dà yamma.	Shēhù bà zai jē asìbitì dà yamma ba.
Hālīmà dà Shēhù	Hālīmà dà Shēhù zāsù jē asìbitì dà yamma.	Hālīmà dà Shēhù bà zāsù jē asìbitì dà yamma ba.
(nī)	Zan jē asìbitì dà yamma.	Bà zan jē asìbitì dà yamma ba.
ōfìs	Zan jē ōfìs dà yamma.	Bà zan jē ōfìs dà yamma ba.
(kaɪ)	Zakà jē ōfìs dà yamma.	Bà zakà jē ōfìs dà yamma ba.
	Zan fìta nēman dōkīnā anjumā.	Bà zan fìta nēman dōkīnā ba anjumā.
(shī)	Zai fìta nēman dōkīnā anjumā.	Bà zai fìta nēman dōkīnā ba anjumā.
(sū)	Zāsù fìta nēman dōkīnā anjumā.	Bà zāsù fìta nēman dōkīnā ba anjumā.
(an)	Zā' à fìta nēman dōkīnā anjumā.	Bà zā' à fìta nēman dōkīnā ba anjumā.
	Inà zātō, <u>uwar</u> sà zātà jē gaidà makwàbtansù.	Inà zātō, <u>uwar</u> sà bà zātà jē gaidà makwàbtansù bà.
ùbansà	Inà zātō, <u>ùbans</u> à zai jē gaidà makwàbtansù.	Inà zātō, <u>ùbans</u> à bà zai jē gaidà makwàbtansù ba.
Àlì dà Lawàl	Inà zātō, Àlì dà Lawàl zāsù jē gaidà makwàbtansù.	Inà zātō, Àlì dà Lawàl bà zāsù jē gaidà makwàbtansù bà.

	Zāmù zō tārō gōbe dà rāna.	Bà zāmù zō tārō ba gōbe dà rāna. /- gōbe dà rāna ba.
'yātā	'Yātā zātā zō tārō gōbe dà rāna.	'Yātā bà zātā zō tārō ba gōbe dà rāna.
ùbanmù	Ùbanmù zai zō tārō gōbe dà rāna.	Ùbanmù bà zai zō tārō ba gōbe dà rāna.
yārānā	Yārānā zāsù zō tārō gōbe dà rāna.	Yārānā bà zāsù zō tārō ba gōbe dà rāna.
	Māsinjā kaɗai zai zō gōbe.	Māsinjā kaɗai bà zai zō ba gōbe.
ma 'aìkātā	Ma 'aìkātā kaɗai zāsù zō gōbe.	Ma 'aìkātā kaɗai bà zāsù zō ba gōbe.
ìyālìnsà	Ìyālìnsà kaɗai zāsù zō gōbe.	Ìyālìnsà kaɗai bà zāsù zō ba gōbe.
	Amīnà zātā fārà fītā dà dare.	Amīnà bà zātā fārà fītā dà dare ba.
Shēhù	Shēhù zai fārà fītā dà dare.	Shēhù bà zai fārà fītā dà dare ba.
Amīnà dà Shēhù	Amīnà dà Shēhù zāsù fārà fītā dà dare.	Amīnà dà Shēhù bà zāsù fārà fītā dà dare ba.
	Nī zaɓ kai Shēhù ma 'aìkatar̩sù anjumā.	Bà nī zaɓ kai Shēhù ma 'aìkatar̩sù anjumā ba.
P	Nī zaɓ kai shì ma 'aìkatar̩sù anjumā.	Bà nī zaɓ kai shì ma 'aìkatar̩sù anjumā ba.
Hàlīmà	Nī zaɓ kai Hàlīmà ma 'aìkatar̩sù anjumā.	Bà nī zaɓ kai Hàlīmà ma 'aìkatar̩sù bà anjumā.

P	Nī zaṇ kaità ma 'aikatar̥sù anjumà.	Bà nī zaṇ kaità ma 'aikatar̥sù bà anjumà.
Àlì dà Lawàl	Nī zaṇ kai <u>Àlì dà Lawàl</u> ma 'aikatar̥sù anjumà.	Bà nī zaṇ kai Àlì dà Lawàl ma 'aikatar̥sù bà anjumà.
P	Nī zaṇ kaisù ma 'aikatar̥sù anjumà.	Bà nī zaṇ kaisù ma 'aikatar̥sù bà anjumà.

GD 9.1.3 Substitutions with Future and Negative Transforms

Each of the following sentences is to be put 1) in the negative 2) in the future 3) in the negative future.

	Inà zàtō kunjē kāsūwā.	Inà zàtō bàkù jē kāsūwā ba.
za-	Inà zàtō zāku jē kāsūwā.	Inà zàtō bà zākù jē kāsūwā ba.
	Inà zàtō yā dāwō yānzū.	Inà zàtō bàl dāwō ba yānzū.
za-	Inà zàtō zai dāwō yānzū.	Inà zàtō bà zai dāwō ba yānzū.
	Inà zàtō tā dāwō yānzū.	Inà zàtō bàtā dāwō ba yānzū.
za-	Inà zàtō zātā dāwō yānzū.	Inà zàtō bà zātā dāwō ba yānzū.
	Hàlīmà dà Mūsā sun dāwō yaù.	Hàlīmà dà Mūsā bàsù dāwō ba yaù.
za-	Hàlīmà dà Mūsā zāsù dāwō yaù.	Hàlīmà dà Mūsā bà zāsù dāwō ba yaù.
	Bellò dà Mūsā sun sàuka yaù.	Bellò dà Mūsā bàsù sàuka ba yaù.
za-	Bellò dà Mūsā zāsù sàuka yaù.	Bellò dà Mūsā bà zāsù sàuka ba yaù.

Lawàl dà Àlì sun warkè
yaù.

Lawàl dà Àlì bàsù warkè bà
yaù.

za- Lawàl dà Àlì zāsù warkè
yaù.

Lawàl dà Àlì bà zāsù warkè bà
yaù.

Uwātā tājē shiryà àbinci.

Uwātā bàtā jē shiryà àbinci ba.

za- Uwātā zātā jē shiryà
àbinci.

Uwātā bà zātā jē shiryà àbinci
ba.

UNIT 10

BASIC SENTENCES

A

Saidu!

Sà 'īdù.

S

Yes!

Nà 'am.

A

he went

yā táfɪ

go!

kà táfɪ

peanut, peanuts

gyàdā

Go to the market with these
peanuts.

Kà táfɪ kàsuwā dà gyàdān nān.

S

or; whether; (alternative
particle)

kō

Now, or later?

Yānzū, kō sai anjùmā?

A

time, period of time

lōkàcī

the time which

lōkàcɪn dà

he received, got

yā sāmā (-ē/ɪ)

time to do something

sùkūnī

When you get time.

Lōkàcɪn dà ka sāmɪ sùkūnī.

S

let's go

mù táfɪ

Should we go with Ibrahim?

Mù táfɪ dà Ìbrāhīm?

= Should we take Ibrahim?

A

he remained a long time	yā dadě
don't stay long	kadà kù dadě
Yes, but don't stay long!	ī, àmmā kadà kù dadě.

S

let him go, that he go	yà tàfī
hat	hūlā
Was it you that told Sale to take ('go with') my hat?	Kaī kacē`Sālě yà tàfī dà hūlātá?

A

don't do	kadà kàyī
anger	fushī
don't be mad	kadà kàyī fushī
he bought	yā sàyā (-ē/ī)
some, someone, another (f.)	wata
Don't get mad; I'll buy you another.	Kadà kàyī fushī zañ sàyā makà wata.

S

All right.	Tō`.
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NOTES

Note 10.1 Verb: Optative

kà tàfī kàsuwā	go to the market
Kācē` Salě yà tàfī?	You said Sale was to go:
Mù tàfī dà Ìbrāhīm?	Should we go with Ibrahim?

The pronoun prefixes /in- kà- kì- yà- tà- mù- kù- à-/ plus verb stem have an optative sense - 'may so-and-so (be the case)', 'let so-and-so (happen)'. In the second person they are a less abrupt request than the simple imperative (Note 12.1). So /kà tàfɪ/ is 'go!', /yà tàfɪ/ 'that he should go', /mù tàfɪ/ 'let's go!' (in a question, 'should we go?'). The 'optative', as we may call this form, may be used by itself, as in /kà tàfɪ/, /mù tàfɪ/ or it may be used after another verb, as /yà tàfɪ/ in /kācē` Sālē yà tàfɪ/ (above) or /kàcē` Sālē yà tàfɪ/ 'tell Sale to go'.

The full forms are:

inzo	mùzō
kàzō	kùzō
kizō	
yàzō	sùzō
tàzō	àzō

Note 10.2 Verb: /yɪ/ plus noun

Kada kayɪ fushɪ

The verb /yɪ/ 'do, make' is often used with nouns, as in the above example. Here 'do anger' equals 'be mad', 'be angry'. Some other examples are:

Wace rana za'a yɪ taro?

What day are they going to
have a meeting?

Ma'aikata ba zasu yɪ aiki yau ba. The workers are not going
to work today.

GRAMMATICAL DRILL

GD 10.1 Optative

	Yācē` nī in tāfɪ <u>kāsuwā</u> .
ōfɪs	Yācē` nī in <u>tāfɪ</u> ōfɪs.
dāwō	Yācē` <u>nī</u> in dāwō ōfɪs.
kaɪ	Yācē` kaɪ kà dāwō <u>ōfɪs</u> .
gɪdā	Yācē` <u>kaɪ</u> kà dāwō gɪdā.
kē	<u>Yācē`</u> kē kɪ dāwō gɪdā.
(mū)	Muncē` <u>kē</u> kɪ dāwō gɪdā.
shī	Muncē` shī yà dāwō gɪdā.
	Wàtàkɪlā dà yamma sùzō <u>gɪdankà</u> .
tārō	Wàtàkɪlā dà yamma sùzō <u>tārō</u> .
ōfɪs	Wàtàkɪlā dà yamma <u>sùzō</u> ōfɪs.
Hālīmà	Wàtàkɪlā dà yamma Hālīmà tàzō <u>ōfɪs</u> .
gɪdansù	Wàtàkɪlā dà yamma <u>Hālīmà</u> tàzō gɪdansù.
uwarɓà	Wàtàkɪlā dà yamma <u>uwarɓà</u> tàzō gɪdansù.
Shēhù	Wàtàkɪlā dà yamma <u>Shēhù</u> yàzō gɪdansù.
Shēhù dà Àlɪ	Wàtàkɪlā dà yamma <u>Shēhù dà Àlɪ</u> sùzō gɪdansù.
Hālīmà dà Àsàbè	Wàtàkɪlā dà yamma Hālīmà dà Àsàbè sùzō gɪdansù.
	Kàcē` dà <u>yamma</u> yārā sù fɪta.
rāna	Kàcē` <u>dà rāna</u> yārā sù fɪta.
anjumà	Kàcē` <u>anjumà</u> yārā sù fɪta.
gōbè	Kàcē` gōbè yārā sù fɪta.

	Laifī nè <u>māsinjā</u> yàzō dà rāna.
Shēhù	Laifī nè <u>Shēhù</u> yàzō dà rāna.
Hālīmā	Laifī nè <u>Hālīmā</u> tàzō dà rāna.
yārā	Laifī nè <u>yārā</u> sùzō dà rāna.
ma 'àikātā	Laifī nè ma 'àikātā sùzō dà rāna.

	Zāmù zō mù <u>ganī</u> dà rāna.
dàukētā	Zāmù zō mù <u>dàukētā</u> dà rāna.
kaishì	Zāmù zō mù <u>kaishì</u> dà rāna.
tàfī	Zāmù zō mù <u>tàfī</u> dà rāna.
shiryā	Zāmù zō mù <u>shiryā</u> dà rāna.

	Bā` dāmā <u>sù</u> kwāna à gīdankà.
Hālīmā	Bā` dāmā <u>Hālīmā</u> tà kwāna à gīdankà.
Shēhù	Bā` dāmā <u>Shēhù</u> yà kwāna à gīdankà.
(mū)	Bā` dāmā mù kwāna à gīdankà.

	Wajen yamma <u>Hālīmā</u> tàzō dà tībā.
Bellò	Wajen yamma Bellò yàzō dà <u>tībā</u> .
yārā	Wajen yamma Bellò yàzō dà <u>yārā</u> .
gyàdā	Wajen yamma Bellò yàzō dà <u>gyàdā</u> .
dabbōbī	Wajen yamma Bellò yàzō dà <u>dabbōbī</u> .
hūlā	Wajen yamma Bellò yàzō dà <u>hūlā</u> .
àbīncī	Wajen yamma Bellò yàzō dà àbīncī.

	Kàcē` yà dāwō dà <u>karfē</u> biyu.
yamma	Kàcē` yà dāwō dà <u>yamma</u> .
dabbōbī	Kàcē` yà dāwō dà <u>dabbōbī</u> .
rāna	Kàcē` yà dāwō dà <u>rāna</u> .
yārā	Kàcē` yà dāwō dà <u>yārā</u> .
sākōn	Kàcē` yà dāwō dà sākōn.

	Wà zaɓ cē`yà kāwō <u>àbɪncí</u> ?
ruwā	Wà zaɓ cē`yà <u>kāwō</u> ruwā?
gyārā	Wà zaɓ cē`yà gyārā <u>ruwā</u> ?
gɪdā	Wà zaɓ cē`yà gyārā <u>gɪdā</u> ?
ōfìs	Wà zaɓ cē`yà gyārā <u>ōfìs</u> ?

	Wà zaɓ cē`yà dāwō dà <u>sākōn</u> ?
uwartà	Wà zaɓ cē`yà dāwō dà <u>uwartà</u> ?
ɪtā	Wà zaɓ cē`yà dāwō dà ɪtā?

Optative in Imperative Usage

	Kà tàfɪ kāsuwā dà <u>gyāɗan</u> nān.
dōkɪn	Kà tàfɪ <u>kāsuwā</u> dà dōkɪn nān.
gɪdā	Kà tàfɪ <u>gɪdā</u> dà dōkɪn nān.
asibitɪn dabbōbī	Kà tàfɪ <u>asibitɪn dabbōbī</u> dà dōkɪn nān.
ōfìs	Kà tàfɪ <u>ōfìs</u> dà <u>dōkɪn nān</u> .
maƙwàbtankà	Kà tàfɪ <u>ōfìs</u> dà maƙwàbtankà.
gɪdā	Kà <u>tàfɪ</u> gɪdā dà maƙwàbtankà.

dāwō Kà dāwō gɪdā dà maḵwàbtankà.
 'yaṛkà Kà dāwō gɪdā dà 'yaṛkà.

In the following drill be sure that the pronoun object of /àikē-/ agrees with the noun in the first clause (as /-tà/ agrees with /'yaṛkà/ in the first example).

 Ìdan 'yaṛkà tázō kà àikētà.
 uwaṛtà Ìdan uwaṛtà tázō kà àikētà.
 yārònkà Ìdan yārònkà yāzō kà àikēshì.
 māsinjà Ìdan māsinjà yāzō kà àikēshì.
 Bellò Ìdan Bellò yāzō kà àikēshì.
 maḵwàbtankà Ìdan maḵwàbtankà sunzō kà àikēsù.
 yārā Ìdan yārā sunzō kà àikēsù.

In the following drill the prefix to /zō/ agrees with the subject of the noun in the first clause (/yà-/ with /Mūsā/).

 Ìdan Mūsā yā warkè kàcē` yàzō.
 Hàlīmà Ìdan Hàlīmà tā warkè kàcē` tázō.
 uwaṛsù Ìdan uwaṛsù tā warkè kàcē` tázō.
 yārā Ìdan yārā sun warkè kàcē` sùzō.
 Mūsā dà Hàlīmà Ìdan Mūsā dà Hàlīmà sun warkè kàcē` sùzō.
 yārònsà Ìdan yārònsà yā warkè kàcē` yàzō.

In the following drill the verb is in the future with optative transform.

 Zākà tàfɪ gɪdan Mūsā dà yaṁma.
 0 Kà tàfɪ gɪdan Mūsā dà yaṁma.

- 0 Zākì tàfì kìcē` Hālīmà tà bākì ruwā.
Kì tàfì kìcē` Hālīmà tà bākì ruwā.
- 0 Zākù tàfì dà dabbōbìn nān asìbitì.
Kù tàfì dà dabbōbìn nān asìbitì.
- 0 Zākà dāwō dà gyāḍan nān.
Kà dāwō dà gyāḍan nān.
- 0 Zākà zō dà àbincì yānzū.
Kà zō dà àbincì yānzū.
- 0 Zākà jē ōfìs yānzū.
Kàjē ōfìs yānzū.
- 0 Zākà ḍàukì dōkì zuwā kāsūwā.
Kà ḍàukì dōkì zuwā kāsūwā.
- 0 Zākà zō dà hūlātā wajen tārō.
Kàzō dà hūlātā wajen tārō.

The transform pattern in the following drill is:

Perfective	Negative Perfective
Future	Negative Future
Optative	

(The negative optative is in Unit 11. This drill may be repeated during the drill of Unit 11 and the negative optative added.)

- Shēhù yā dāukɪ hūlar Mūsā. Shēhù bái dāukɪ hūlar Mūsā ba.
- F Shēhù zai dāukɪ hūlar Mūsā. Shēhù bà zai dāukɪ hūlar Mūsā
ba.
- O Shēhù yà dāukɪ hūlar Mūsā.
- Mūsā yā dāwō dāgà aɪkɪ Mūsā bái dāwō dāgà aɪkɪ ba
yānzɔ.
- F Mūsā zai dāwō dāgà aɪkɪ Mūsā bà zai dāwō dāgà aɪkɪ
yānzɔ. ba yānzɔ.
- O Mūsā yà dāwō dāgà aɪkɪ
yānzɔ.
- Yā fārà zuwā ōfìshɪn jākādàn Bái farà zuwā ofìshɪn jākādàn
Amìrkà. Amìrkà ba.
- F Zai fārà zuwā ōfìshɪn Bà zai fārà zuwā ōfìshɪn
jākādàn Amìrkà. jākādàn Amìrkà ba.
- O Yà fārà zuwā ōfìshɪn jākādàn
Amìrkà.
- Àsàbè tázō dà àbɪncɪ Àsàbè bàtā zō dà àbɪncɪ ba
yānzɔ. yānzɔ.
- F Àsàbè zātā zō dà àbɪncɪ Àsàbè bà zātā zō dà àbɪncɪ
yānzɔ. ba yānzɔ.
- O Àsàbè tázō dà àbɪncɪ yānzɔ.

GD 10.2 Variation Drill

Kà tàfɪ kāsɔwā kà sáyɪ wata hūlā.

Kà sáyētā à kāsɔwā.

Kà dāwō gɪdā dà ɪtā.

Nā sāmī gyàḍan nān jīyà.

Nā sāmēsu yau.

Nā sāmī sūkūnī in tāfī.

lōkàcīn the time (of), the time that; when

Lōkàcīn zuwā aikī yā kūṣā. Mù tāfī.

Nā mānta lōkàcīn dà ìbrāhīm ya tāfī.

Wàné lōkàcīn zākū kai sākōn nān?

Ídan tājē ōfīs kà gayā masà.

Ídan bàtā jē ōfīs ba kà gayā masà.

Ídan zātā jē ōfīs kà gayā masà.

Ídan bà zātā jē ōfīs ba kà gayā masà.

Ìnā zaṇ shiryà gyàḍan nān?

Kà shiryà à gīdā.

UNIT 11

BASIC SENTENCES

A

early morning with sun
well up

hàntsī

Good morning!

Bārkā dà hàntsī.

B

Good morning.

Bārkā kàdā.

A

he informed him
that he not go, let
him not go

yā shàidā masà

kàdà yà tàfī

Did you tell him not to go?

Kā shàidā masà kàdà yà tàfí?

B

I haven't seen him yet.

Bàn gànshì bà hà yānzú.

A

fear, being afraid
I'm afraid
that they not go

tsōrō

inā tsōrō

kàdà sù tàfī

I'm afraid that they won't go
with the children.

Inā tsōron kàdà sù tàfī dà yārā.

B

What would cause them to do
that ('thus')?

Mě zài sā` sù yī hákà?

A

he knows
some people

yā sanī

wasu mutānē

good sense	hankàlī
they don't have good sense	bā̀su dà hankàlī
You know some people don't have good sense.	Kā san wasu mutānē bā̀su dà hankàlī.

B

truth	gaskiyā
That's so.	Gaskiyā nē.

A

let's not go	kadà mù tafī
everywhere; (with neg.) anywhere	kō'īnā
Let's not go anywhere (from here).	Kadà mù tafī kō'īnā dàgà nañ.

B

inclination, feeling	nīyyà /nīyà/
I don't have the inclination	bā̀nī dà nīyyà
a long time ago	dā`
I didn't have any intention of going out anyway.	Bā̀nī dà nīyyà` fītā dāmā.

NOTES

Note 11.1 Verb: Negative Optative

Kadà kà dāmu.	Don't worry.
Kadà kàyi fushī	Don't get angry.
Kadà yà tafī.	That he not go.

Kā shaidā masà kadà yà tàfí? Did you tell him not to go?
 Kadà mù tàfí. Let's not go.
 Inà tsōron kadà sù tàfí I'm afraid that they will go
 dà yārā. with the children.

/kadà/ prefixed to the optative makes a negative 'may it not be so-and-so', 'may so-and-so not happen'. It may be used independently or following another clause. Note the independent uses: 'let's not go', 'don't worry!', etc.

The imperative (Note 12.1) has no negative. The negative of the optative is used for negative commands: /kadà kà tàfí/ 'don't go', etc.

When there is a noun subject, it usually follows /kadà/: /kadà yārō yà tàfí/ 'don't have the boy go', 'the boy shouldn't go'. It may also precede /kadà/. /yārō kadà yà tàfí/.

Note 11.2 Verb: /sanī/

yā sanī

Ka san wasu mutane basu da hankalī

/yā sanī/ means 'he knows'. As this is the perfective, the basic meaning of the verb is 'come to know'. 'He has come to know' = 'he knows'. The form of the verb before pronoun and noun objects is /san/.

GRAMMATICAL DRILL

Beginning with this unit only the key sentences and cues of substitution drills will be marked for tone and vowel length. In transform and other drills only as much will be indicated as is felt essential.

GD 11.1 /kadà/

	Kadà <u>kà</u> yɪ <u>kō</u> maɪ saɪ yā dāwō.
aikɪ̃	Kada <u>kay</u> ɪ aikɪ saɪ ya dawo.
(shī)	Kada <u>yay</u> ɪ aikɪ saɪ ya dawo.
(itā)	Kada <u>tay</u> ɪ aikɪ saɪ ya dawo.
(sū)	Kada suyɪ aikɪ saɪ <u>ya</u> dawo.
(kē)	Kada suyɪ aikɪ saɪ <u>kin</u> dawo.
(mū)	Kada suyɪ aikɪ saɪ <u>mun</u> dawo.
(nī)	Kada suyɪ aikɪ saɪ <u>na</u> dawo.
an	Kada suyɪ aikɪ saɪ an dawo.
	Kadà <u>kà</u> fɪta <u>kai</u> kàɗaɪ dà yamma.
kē	Kada <u>ki</u> fɪta <u>ke</u> kàɗaɪ da yamma.
itā	Kada <u>ta</u> fɪta <u>ita</u> kàɗaɪ da yamma.
shī	Kada ya fɪta shɪ kàɗaɪ da yamma.
	Kadà kàjē <u>gidā</u> saɪ nā dāwō.
kāsūwā	Kada kaje <u>kasuwa</u> saɪ na dawo.
ōfɪs	Kada kaje <u>ofɪs</u> saɪ na dawo.
asɪbɪtɪ̃	Kada kaje <u>asɪbɪtɪ</u> saɪ na dawo.
ma'aikatarkù	Kada kaje <u>ma'aikatarku</u> saɪ na dawo.
kō'inā	Kada kaje ko'ina saɪ na dawo.

Substitution with negative transform (of the first verb only in the first drill).

Kà shaidā masa yàzo
gidānā dà rānā.

Kadà kà shaidā masà yàzo
gidānā dà rāna.

(itā)	Ka shaida <u>mata</u> tazo gidana da rana.	Kada ka shaida mata tazo gidana da rana.
(su)	Ka shaida masu suzo gidana da rana.	Kada ka shaida masu suzo gidana da rana.
	Idan akwai <u>mutānē</u> su fārā aikin yanzu.	Idan akwai mutānē kada su fārā aikin yanzu.
ma 'aikātā	Idan akwai <u>ma 'aikata</u> su fara aikin yanzu.	Idan akwai ma 'aikata kada su fara aikin yanzu.
lōkaci	Idan akwai <u>lokaci</u> su fara aikin yanzu.	Idan akwai lokaci kada su fara aikin yanzu.
abinci	Idan akwai abinci su fara aikin yanzu.	Idan akwai abinci kada su fara aikin yanzu.

The transform pattern in the following drill is:

	Perfective	Negative Perfective
	Future	Negative Future
	Optative	Negative Optative
	Idan gaskiyā nē tázō dà sākon.	Idan gaskiyā nē bàtázō dà sākon ba.
F	Idan gaskiyā nē zātā zō dà sākon.	Idan gaskiyā nē bà zātā zō dà sākon ba.
O	Idan gaskiyā nē tázō dà sākon.	Idan gaskiyā nē kada tázō dà sākon.
	Gaskiyā nē māsīnjā yā dāwō dàgà gidansà.	Gaskiyā nē māsīnjā bà dāwō dàgà gidansà ba.
F	Gaskiyā nē māsīnjā zai dāwō dàgà gidansà.	Gaskiyā nē māsīnjā bà zai dāwō dàgà gidansà ba.

- O Gaskiyā nè māsīnjà yà dāwō
dàgà gɪdānsà. Gaskiyā nè kadà māsīnjà yà
dāwō dàgà gɪdānsà.
- Yāraṅ sunjɪ tsōron dōkɪn. Yāraṅ bàsùjɪ tsōron dōkɪn ba.
- F Yāraṅ zāsù jɪ tsōron dōkɪn. Yāraṅ bà zāsù jɪ tsōron dōkɪn
ba.
- O Yāraṅ sùjɪ tsōron dōkɪn. Kadà yāraṅ sùjɪ tsōron dōkɪn.
/Yāraṅ kadà sùjɪ tsōron dōkɪn.
- Wasu mutānē sunzō ōfìshɪnmù. Wasu mutānē bàsùzō ōfìshɪnmù
ba.
- F Wasu mutānē zāsù zō Wasu mutānē bà zāsù zō
ōfìshɪnmù. ōfìshɪnmù ba.
- O Wasu mutānē sùzō ōfìshɪnmù. Kadà wasu mutānē sùzō
ōfìshɪnmù.
- Nājɪ wasu ma'āikātā sunjē Nājɪ wasu ma'āikātā bàsù jē
gaidà sarkī. gaidà sarkī ba.
- F Nājɪ wasu ma'āikātā zāsù Nājɪ wasu ma'āikātā bà zāsù
jē gaidà sarkī. jē gaidà sarkī ba.
- O Nājɪ wasu ma'āikātā sùjē Nājɪ kadà wasu ma'āikātā sùjē
gaidà sarkī. gaidà sarkī.
/Nājɪ wasu ma'āikātā kadà
sùjē gaidà sarkī.
- Ìbrāhīm yājē kāsūwā hakà. Ìbrāhīm bàjē kāsūwā hakà ba.
- F Ìbrāhīm zai jē kāsūwā hakà. Ìbrāhīm bà zai jē kāsūwā hakà
ba.
- O Ìbrāhīm yājē kāsūwā hakà. Kadà Ìbrāhīm yājē kāsūwā hakà.
/Ìbrāhīm kadà yājē kāsūwā hakà.

Ìdan sanyī dà saukī sun
kwāna.

Ìdan sanyī dà saukī bàsù
kwāna ba.

F Ìdan sanyī dà saukī zāsù
kwāna.

Ìdan sanyī dà saukī bà zāsù
kwāna ba.

O Ìdan sanyī dà saukī sù
kwāna.

Ìdan sanyī dà saukī kadà sù
kwāna.

Hàlīmà tā òukī sàkòn.

Hàlīmà bàtā òukī sàkòn ba.

F Hàlīmà zātā òukī sàkòn.

Hàlīmà bà zātā òukī sàkòn ba.

O Hàlīmà tà òukī sàkòn.

Kadà Hàlīmà tà òukī sàkòn.

/Hàlīmà kadà tà òukī sàkòn.

Kà shaidā masà sunzō gidānā
dà rāna.

Kà shaidā masà bàsù zō gidānā
dà rāna ba.

F Kà shaidā masà zāsù zō
gidānā dà rāna.

Kà shaidā masà bà zāsù zō
gidānā dà rāna ba.

O Kà shaidā masà sùzō gidānā
dà rāna.

Kà shaidā masà kadà sùzō
gidānā dà rāna.

Yārā sun òukēshī dāgà nan.

Yārā bàsù òukēshī dāgà nan ba.

F Yārā zāsù òukēshī dāgà nan.

Yārā bà zāsù òukēshī dāgà nan
ba.

O Yārā sù òukēshī dāgà nan.

Kadà yārā sù òukēshī dāgà nan.

/Yārā kadà sù òukēshī dāgà
nan.

GD 11.2 Variation Drill

	Bà zāmù jē kō'inā ba dāgà nan̄.
(shī)	Ba zaī je ko'ina ba daga nan.
(itā)	Ba zata je ko'ina ba daga nan.
(kaī)	Ba zaka je <u>ko'ina</u> ba daga nan.
ōfīs	Ba zaka je <u>ofis</u> ba daga nan.
kāsuwā	Ba zaka je <u>kasuwa</u> ba daga nan.
asībītī	Ba zaka je <u>asibiti</u> ba daga nan.
gīdā	Ba zaka je gida ba daga nan.
	Àkwai <u>sanyī</u> kō'inā yānzū.
àbīncī	Akwai <u>abinci</u> ko'ina yanzu.
dabbōbī	Akwai <u>dabbobi</u> ko'ina yanzu.
yārā	Akwai <u>yara</u> ko'ina yanzu.
mutānē	Akwai <u>mutane</u> ko'ina yanzu.
ma'āikātā	Akwai <u>ma'aikata</u> ko'ina yanzu.
ruwā	Akwai ruwa ko'ina yanzu.
	Àkwai wasu <u>yārā</u> à gīdānkà?
mutānē	Akwai wasu <u>mutane</u> a gidanka?
dabbōbī	Akwai wasu dabbobi a <u>gidanka</u> ?
kāsuwā	Akwai wasu dabbobi a <u>kasuwa</u> ?
asībītī	Akwai wasu dabbobi a <u>asibiti</u> ?
ma'āikatarkū	Akwai wasu dabbōbī a ma'aikatarku?

	Hakà za <u>n</u> fìta bā` hūlā?
(kaī)	Haka zaka fìta ba hula?
(kū)	Haka zaku fìta ba hula?
(shī)	Haka zai <u>fìta</u> ba hula?
dāwō	Haka zai dawo ba <u>hula</u> ?
àbinci	Haka zai dawo ba <u>abinci</u> ?
ruwā	Haka zai dawo ba <u>ruwa</u> ?
kōmai	Haka zai dawo ba komai?
	Wā ya shaidā matà Shēhù yāzō?
(kaī)	Wa ya shaida maka Shehu yazo?
(shī)	Wa <u>ya</u> shaida masa Shehu yazo?
Neg.	Wa ba shaida masa Shehu yazo ba?
Fut.	Wa <u>zai</u> shaida masa Shehu yazo?
Neg.	Wa ba zai shaida masa Shehu yazo ba?
	Ìdan hakà zākà <u>kwāna</u> shīkēnan.
shiryā	Idan haka zaka <u>shirya</u> shikenan.
warkē	Idan haka zaka <u>warke</u> shikenan.
sāmā	Idan haka zaka <u>sama</u> shikenan.
zō	Idan haka zaka <u>zo</u> shikenan.
jē	Idan haka zaka <u>je</u> shikenan.
sāuka	Idan haka zaka sauka shikenan.

UNIT 12

BASIC SENTENCES

A

he rested

yā hūtā

resting

hūtāwā

householder

mālgidā

How do you do. ('Greetings
on resting, householder')

Sānnu dà hūtāwā mālgidā'.

M

How do you do?

Yāwā, sānnu kàdai.

A

carpenter

kāfintā

Do you know Bello the carpenter?

Kāsan Bellò kāfintā?

M

No, I don't know him.

Ā'ā, bànn sanshì ba.

A

I forgot where he is ('the
place').

Nī nā manta wajeñ.

M

he asked

yā tàmbàyā (ē/1)

someone, a (----)

wani

(question particle)

màná

Why not ask someone?

Tàmbàyi wani màná?

/Why don't you ask someone else?

/Tàmbàyi wani màná?

A

Who should I ask?

Wā zan tàmbàyā?

M

There are Sale and some others
('behold them Sale there').

Gǎ su Sālè cañ.

he called

yā kīrā

one

ḍaya

Call one of them.

Kīra ḍaya dàgà cīkinsù.

A

All right.

Tō`.

NOTES

Note 12.1 Verb: Imperative

tāf₁

go!

jē [kây₁ wāsā]

go [play]!

tāmbây₁ wan₁ mǎnà

Ask someone, why not.

The imperative of the verb has no prefix. It is an abrupt form so is not to be recommended for extensive use. It is more polite to use the optative (/kà tāf₁/, /kì tāf₁/, /kù tāf₁/ - see Note 10.1) in an imperative sense.

Following is a list of most of the verbs which have occurred in Units 1-12. The first column gives the verb with the prefix /yā/ as an example of the perfective (with no object following). The second column gives the imperative form used with no object following. The third column gives the form of the verb before a pronoun and the fourth column the form before a noun. As may be seen from the chart, the form before a noun is sometimes used without an object (and occurs in the second column, also). In most cases the pronouns and nouns are direct objects. In several cases /ma-/ - /wà/ occurs rather than a direct object. In /zō gīdā/ an adverbial is used.

Perfective

Imperative

		- Pronoun	- Noun
yā àikā	àikā	àikēshì	àikì yārò
yā dāukā	dāukā / dāukì	dāukēshì	dāukì ruwā
yā hàrbā	hàrbā / hàrbì	hàrbēshì	hàrbì wanì
yā nēmā	nēmì	nēmēshì	nēmì kāfintà
yā sāmā	sāmā / sāmì	sāmēshì	sāmì lōkacī
yā tām̄bāyā	tām̄bāyā	tām̄bāyēshì	tām̄bāyì àkàwū
yā dāukē	dāuke	dāukēshì	dāukè ruwā
yā gōdē	gōdē	gōdē masà	gōdē wà Shēhù gōdē Allāh
yā kīrā	kīra	kīrāshì	kīrā māsīnjā
yā mātā	mātā	mātāshì	mātā sākōn
yā shāidā	shāidā	shāidā masà	shāidā wà Shēhù
yā shīryā	shīryā	shīryāshì	shīryā sākōn
yā kaì	kaì	kàishì	kaì sākōn
yā jī	jì	jīshì	jì tsòrò
yā sō	sō	sōshì	sō dānkā
yā yī	yì	yī shì / yīshì	yì aikì
yā zō	zō	-----	zō gīdā
yā ganī		gānshì	gā yārò
yā gaidā		gāishēshì	gāidā sarkī

In addition to the imperative /gānshì/, there is also /gā shì/ 'here it is!', which is a specialized use of an imperative form of /ganī/.

Some of the different types of verbs found here are:

Two tone stems	low high	low high	low high
$\bar{a}/\bar{e}/_1$	$\bar{a}ik\bar{a}$	$\bar{a}ik\bar{e}sh\grave{i}$	$\bar{a}ik_1\text{ yar}\bar{o}$
	low high	low high	low high
\bar{a}/a	$k\grave{i}r\bar{a}$	$k\grave{i}r\bar{a}sh\grave{i}$	$k\grave{i}ra\text{ m}\bar{a}s\grave{i}nj\grave{a}$
Three tone stems	high low high	high low high	high low high
\bar{a}/a	$ma\grave{n}\bar{t}\bar{a}$	$ma\grave{n}\bar{t}\bar{a}sh\grave{i}$	$ma\grave{n}ta\text{ s}\bar{a}\grave{k}on$

The forms before nouns may end in low rather than high for the above verbs.

One tone stems	high	low	high
	ka_1	$k\grave{a}i\text{ sh}_1$	$ka_1\text{ s}\bar{a}\grave{k}on$
	high	low/high	low
	y_1	$y\grave{i}\text{ sh}_1$	$y\grave{i}\text{ a}ik\grave{i}$
		$y\bar{i}sh\grave{i}$	

Verbs without direct object

high low high	high low high	high low high
$sha\grave{i}d\bar{a}$	$sha\grave{i}d\bar{a}\text{ mas}\grave{a}$	$sha\grave{i}d\bar{a}\text{ w}\grave{a}\text{ Sh}\bar{e}h\grave{u}$

$/t\grave{a}mb\grave{a}y\bar{a}, t\grave{a}mb\grave{a}y\bar{e}-, t\grave{a}mb\grave{a}y_1/$ is the same pattern as $/\bar{a}ik\bar{a}/$ but a three tone verb (tones low low high for all imperative forms).

Note 12.2 $/m\grave{a}n\grave{a}/$

$T\grave{a}mb\grave{a}y_1\text{ wan}_1\text{ m}\grave{a}n\grave{a}?$

Why not ask someone?

The imperative of verbs such as $/c\bar{e}\bar{}/$ is frequently followed by an adverbial, as $/c\bar{e}\text{ m}\grave{a}n\grave{a}/$ 'why not say it?', 'why don't you say it?' 'go ahead and say it', $/f\grave{a}d_1\text{ m}\grave{a}n\grave{a}/$ 'go ahead and tell!', 'come on, tell!', $/d\grave{a}d\bar{e}\text{ m}\grave{a}n\grave{a}/$ 'stay [and see what happens to you!]'.

Note 12.3 /wanɪ/, /wata/, /wasu/

Wasu mutane basu da hankali.

Zan saya maka wata.

Tambayi wani mana?

/wanɪ/ (m.), /wata/ (f.) and /wasu/ (pl.) mean 'some, a, someone, another, other (others)' They may be used before nouns: /wanɪ mùtùm/ 'some man', /wata màtā/ 'some woman', or independently: /wanɪ/ 'someone'. An alternate of /wasu/ is /waɗansu/.

GRAMMATICAL DRILL

GD 12.1 Imperative

The transform pattern for the following drill is:

Perfective

Negative Perfective

Negative Optative

Imperative

While many of the sample sentences are in the second person, to which the imperative most closely corresponds in meaning, others are in other persons.

Kā tàmɓayi Mūsā lābārìn àlbāshī?

Bàkà tàmɓayi Mūsā lābārìn àlbāshī bá?

Kadà kà tàmɓayi Mūsā lābārìn àlbāshī.

Tàmɓayi Mūsā lābārìn àlbāshī.

Kā àɪkɪ Shēhù kàsuwá?

Bàkà àɪkɪ Shēhù kàsuwā bá?

Kadà kà àɪkɪ Shēhù kàsuwā.

Àɪkɪ Shēhù kàsuwā.

Tā ɗàukɪ àbincìn nán?

Bàtā ɗàukɪ àbincìn nan bá?

Kadà tà ɗàukɪ àbincìn nan.

Ɗàukɪ àbincìn nan.

Sun ɗàukè sàkòn nán?

Bàsù ɗàukè sàkòn nan bá?

Kadà sù ɗàukè sàkòn nan.

Ɗàuke sàkòn nan.

Kā dāwō dàgà asìbítìn?

Bàkà dāwō dàgà asìbítìn bá?

Kadà kà dāwō dàgà asìbítìn.

Dāwō dàgà asìbítìn.

Tā fārà áìkìn?

Bàtā fārà aikìn bá?

Kadà tà fārà aikìn.

Fārà aikìn.

Yā fìta zuwà òfìs yànzú?

Bàl fìta zuwà òfìs ba yànzú?

Kadà yà fìta zuwà òfìs yànzú.

Fìta zuwà òfìs yànzú.

Kìn gayà masà yàzō dà yamma?

Bàkì gayà masà yàzō dà yamma bá?

Kadà kì gayà masà yàzō dà yamma.

Gàyā masà yàzō dà yamma.

Tā gōdè sàkon dà Shēhù ya kái?

Bàtā gōdè sàkon dà Shēhù ya kai bá?

Kadà tà gōdè sàkon dà Shēhù ya kai.

Gōdè sàkon dà Shēhù ya kai.

Kā gyārà hùlár?

Bàkà gyārà hùlār bá?

Kadà kà gyārà hùlār.

Gyārà hùlār.

Yā j1 tsòron dōkìn Shēhù?

Bàl j1 tsòron dōkìn Shēhù bá?

Kadà yàj1 tsòron dōkìn Shēhù.

J1 tsòron dōkìn Shēhù.

À k1rā Mammàn?

Bà' à k1rā Mammàn bá?

Kadà à k1rā Mammàn.

K1rā Mammàn.

Mūsā yā k1rā mās1njà.

Mūsā bàl k1rā mās1njà ba.

Kadà Mūsā yà k1rā mās1njà.

K1rā mās1njà.

Tā sām1 àb1nc1n?

Bàtā sām1 àb1nc1n bá?

Kadà tà sām1 àb1nc1n.

Sām1 àb1nc1n.

Yā sàuka à Ám1rkà?

Bàl sàuka à Am1rkà bá?

Kadà yà sàuka à Am1rkà.

Sàuka à Am1rkà.

Kā shàidā masà sàkòn?

Bàkà shàidā masà sàkòn bá?

Kadà kà shàidā masà sàkòn.

Shàidā masà sàkòn.

Sun shiryà sàkòn yànzú?
 Bàsù shiryà sàkòn ba yànzú?
 Kadà sù shiryà sàkòn yànzú.
 Shiryà sàkòn.

Kun tàmbàyi kōmai wajénsà?
 Bàkù tàmbàyi kōmai wajénsà bá?
 Kadà kù tàmbàyi kōmai wajénsà.
 Tàmbàyi kōmai wajénsà.

Kā tàfi asibitì?
 Bàkà tàfi asibitì bá?
 Kadà kà tàfi asibitì.
 Tàfi asibitì.

Tāzō dà àbincín?
 Bàtà zō dà àbincín bá?
 Kadà tàzō dà àbincín.
 Zō dà àbincín.

GD 12.2 Variation Drill

Kirā wani nan.

(ka)	Kà kira wani nan.	Kada ka kira wani nan.
(kē)	Ki kira wani nan.	Kada ki kira wani nan.
(kū)	Ku kira wani nan.	Kada ku kira wani nan.

Wani kāfintā yāzō nan dà rāna.

mùtùṁ	Wani <u>mutum</u> yazo nan da rana.
yārō	Wani <u>yaro</u> yazo nan da rana.
àkàwū	Wani <u>akawu</u> yazo nan da rana.

Màigīdan yā dāwō dàgà áikì?

ōfīs	Màigīdan ya dawo daga <u>ofis</u> ?
kāsuwā	Màigīdan ya dawo daga <u>kasuwa</u> ?
asibitì	Màigīdan ya dawo daga <u>asibiti</u> ?
Amīrkā	Màigīdan ya <u>dawo</u> daga Amirka?

zō	Maigidan <u>yazo</u> daga Amirka?
sàuka	Maigidan ya sauka daga Amirka?
	Tà tàmbayì <u>uwartà</u> màrà.
Shēhù	Ta tambayì <u>Shehu</u> mana.
Hàlīmà	Ta tambayì <u>Halima</u> mana.
wanì	Ta tambayì <u>wanì</u> mana.
yāròntà	<u>Ta</u> tambayì yaronta mana.
(kū)	<u>Ku</u> tambayì yaronta mana.
(kaì)	<u>Ka</u> tambayì yaronta mana.
(kē)	<u>Kì</u> tambayì yaronta mana.
(mū)	<u>Mu</u> tambayì yaronta mana.
(shī)	<u>Ya</u> tambayì yaronta mana.
(su)	<u>Su</u> tambayì yaronta mana.
(an)	A tambayì yaronta mana.
	<u>Nì</u> daya zaà òaukè gyàdán nà?
kaì	<u>Kaì</u> daya zaka òauke gyàdán nan?
shī	<u>Shì</u> daya zaì òauke gyàdán nan?
kē	<u>Ke</u> daya zakì òauke gyàdán nan?
itā	Ita daya zata òauke gyàdán nan?
	Kaì daya zākà <u>kwāna</u> à gídán?
hūtā	Kaì daya zaka <u>huta</u> a gídán?
sàuka	Kaì daya zaka sauka a <u>gídán</u> ?
Amìrkà	Kaì daya zaka sauka a Amirka?

	Wàné káfintà ya <u>gyàrà</u> ?
tàfɪ	Wane kafinta ya <u>tafi</u> ?
zō	Wane <u>kafinta</u> ya zo?
yārō	Wane <u>yaro</u> ya zo?
mùtum	Wane mutum ya zo?
	<u>Shēhù</u> yā manta wajen asibitin dabbōbī.
Hālīmà	<u>Halima</u> ta manta wajen asibitin dabbobī.
Shēhù da Hālīmà	Shehu da Halima sun manta wajen <u>asibitin dabbobī</u> .
gidānā	Shehu da Halima sun manta wajen <u>gidana</u> .
ma 'aikatarḱù	Shehu da Halima sun manta wajen ma 'aikatarku.
	Shēhù yā tām̄bayɪ wani <u>mùtum</u> jiyā.
yārō	Shehu ya <u>tambayi</u> wani yaro jiya.
àikā	Shehu ya <u>aiki</u> wani yaro jiya.
ɗàukā	Shehu ya <u>ɗauki</u> wani yaro jiya.
Negative	Shehu bai <u>ɗauki</u> wani yaro ba jiya.
	Ìnā zaɓ sāmɪ wani <u>àbɪncɪ</u> yànzú?
àlkalāmɪ	Ina zan sami wani <u>alkalami</u> yanzu?
dōkì	Ina zan sami wani <u>doki</u> yanzu?
gidā	Ina zan sami wani <u>gida</u> yanzu?
yārō	Ina zan sami wani <u>yaro</u> yanzu?
káfintà	Ina zan sami wani <u>kafinta</u> yanzu?
	Ìnā nè wajen <u>gidánsà</u> ?
kāsuwā	Ina ne wajen <u>kasuwa</u> ?
asibitì	Ina ne wajen <u>asibiti</u> ?

ma'aikatar_kù	Ina ne wajen <u>ma'aikatar_ku</u> ?
ōfìshinsù	Ina ne wajen ofìshinsu?
	Wajen wā zākà tām̀bàyá?
(itā)	Wajen wa zata tām̀baya?
(kū)	Wajen wa zaku tām̀baya?
(shī)	Wajen wa zai tām̀baya?
(nī)	Wajen wa zan tām̀baya?
jē	Wajen wa zan je?
ganī	Wajen wa zan ganī?
tāfī	Wajen wa zan tāfī?
kaī	Wajen wa zan kaī?
sāuka	Wajen wa zan sauka?
aikā	Wajen wa zan aika?
	<u>Nā</u> mantā yau akwai aiki.
(shī)	<u>Ya</u> manta yau akwai aiki.
(ita)	<u>Ta</u> manta yau akwai aiki.
(su)	<u>Sun</u> manta yau akwai aiki.
(kaī)	<u>Ka</u> manta yau akwai aiki.
(kē)	<u>Kin</u> manta yau akwai aiki.
(mū)	<u>Mun</u> manta yau akwai aiki.
(kū)	<u>Kun</u> manta yau akwai aiki.
an	An manta yau akwai aiki.
	Kadà t̄a mantā dà <u>sākon</u> nan.
ruwā	Kada ta manta da <u>ruwan</u> nan.
àlkalāmī	Kada ta manta da <u>alkalamin</u> nan.

àbinci Kada ta manta da abincin nan.

gyàdā Kada ta manta da gyadan nan.

tābā Kada ta manta da taban nan.

Mūsā zai jē wajen aiki yáu?

Hālīmā Halima zata je wajen aiki yau?

Mūsā dà Hālīmā Musa da Halima zasu je wajen aiki yau?

tārō Musa da Halima zasu je wajen taro yau?

anjumā Musa da Halima zasu je wajen taro anjuma?

gōbe Musa da Halima zasu je wajen taro gobe?

UNIT 13

BASIC SENTENCES

A

Is this Sahabī's house?

Nañ nē gidan Sàhābī?

B

someone sent you here

an aikōkà

Yes, did someone send you?

Ī, an aikōkà né?

A

he gave

yā bā`

he gave me

yā bānì

ear

kunnē

earring

ɗankunne

pl.

'yankunne

Yes, it was Asabe who said the
earrings were to be given to
me.

Ī, Àsàbe cè tacē` àbānì 'yankunne.

B

Tell her they're not repaired.

Kàcē` matà bà`à gyārā ba.

A

when

yàushè

he received

yā kàrɓā (ē/1)

All right. When should I say
someone is to come get [them]?

Tō`, yàushè zañce àzō à kàrɓā?

B

Sunday

lahàdī

On Sunday.

Rānar lahàdī.

A

morning

sāfe

Should he ('someone') come in
the morning or in the evening?

Dà sāfe nè zā'ā zō, kō dà
yammá?

B

Say I said in the evening.

Kàcē` nācē` dà yamma.

A

All right, goodbye.

Tō`, sai anjumā.

B

All right, give her my greetings.

Tō`, kà gaishē tà.

NOTES

Note 13.1 /nē/, /cē/.

Nan ne gidan Sahabı?

An aikoka nē?

Asabe ce tace abani 'yankunne.

Da safe ne za'a zo, ko da yamma.

The particles /-nē/ - /-nè/ (masculine and plural), /-cē/ - /-cè/ (feminine) indicate 'is'. While written separately, these are actually suffixes to the preceding word. The tone of /nē/, /cē/ is the opposite of the tone immediately preceding. (See also Note 3.2) /nē/, /cē/ may also translate as 'was', 'were'.

/nē/, /cē/ are used in constructions indicating equivalence (X = Y), with prepositional phrases (/dà sāfe nè/), with /inā/, and are often translatable 'it is' or 'is it', 'it was' or 'was it'.

The relative perfective (Note 4.2, Note 19.1) is used after /nē/: /Mūsā nē yaje Ingilà/ 'It was Musa that went to England'. Compare also:

Yàushè nē tacē zātà zo. When is it she said she's coming?

Yàushè tacē zātà zo. When did she say she's coming?

Both of these are the relative perfective as /yàushè/ is also followed by it.

/nē/, /cē/ are negated by /bā...ba/, the second /ba/ being prefixed to /nē/ or /cē/: /bā sarkī banē/ 'it is not the emir'.

GRAMMATICAL DRILL

GD 13.1 /-nē/, /-cē/

	<u>Shī</u> nē bàbban àkàwū yànzū.
ka ₁	<u>Ka₁</u> ne babban akawu yanzu.
nī	<u>Nī</u> <u>ne</u> babban akawu yanzu.
kē	<u>Ke</u> ce babban akawu yanzu.
itā	Ita ce <u>babban akawu</u> yanzu.
māsīnjà	Ita ce <u>masinja</u> yanzu.
màtarṣà	Ita ce matarsa yanzu.

	Àsàbe cè <u>màtar</u> Lāwàl?
uwā	Asabe ce <u>uwar</u> Lawal?
'yā	Asabe ce 'yar Lawal?

	<u>Àsàbe</u> cè zātà tàfī asìbitī anjumà.
Mūsā	Musa ne zai tafi asibiti anjuma.

Àsàbe dà Mūsā	<u>Asabe da Musa</u> ne zasu tafi asibiti anjuma.
kai	<u>Kai</u> ne zaka tafi asibiti anjuma.
shī	<u>Shi</u> ne zai tafi asibiti anjuma.
kē	<u>Ke</u> ce zaki tafi asibiti anjuma.
nī	<u>Ni</u> ne zan tafi asibiti anjuma.
itā	Ita ce zata tafi <u>asibiti</u> anjuma.
kāsuwā	Ita ce zata tafi <u>kasuwa</u> anjuma.
ōfīs	Ita ce zata tafi <u>ofis</u> anjuma.
gīdā	Ita ce zata tafi <u>gida</u> anjuma.

Mūsā nè yaje Ingilā.

Hālīmā	Halima ce taje <u>Ingila</u> .
kāsuwā	<u>Halima</u> ce taje kasuwa.
Mūsā	Musa ne yaje <u>kasuwa</u> .
asibitī	<u>Musa</u> ne yaje asibiti.
Àsàbe	Asabe ce taje <u>asibiti</u> .
gīdantā	<u>Asabe</u> ce taje gidanta.
Bellō	Bello ne yaje gidanta.

Wànè gīdā nè Àsàbè tajé?

ōfīs	Wane <u>ofis</u> ne Asabe taje?
asibitī	Wane asibiti ne <u>Asabe</u> taje?
Mūsā	Wane asibiti ne Musa yaje?

Gīdan Yūsufù nè nán?

rīgā	<u>Rigar</u> Yūsufu ce nan?
àlkalāmī	<u>Alkalamin</u> Yūsufu ne nan?

hùlā	<u>Hular</u> Yusufu ce nan?
àbīncī	<u>Abīncīn</u> Yusufu ne nan?
mātā	<u>Matar</u> Yusufu ce nan?
dōkī	<u>Dokīn</u> Yusufu ne nan?
uwā	<u>Uwar</u> Yusufu ce nan?
yārō	<u>Yarōn</u> Yusufu ne nan?

Hālīmā tā san nan nē gīdānā.

Shēhū	<u>Shehu</u> ya san nan ne gīdana.
(ka₁)	<u>Ka</u> san nan ne gīdana.
(sū)	<u>Sun</u> san nan ne gīdana.
(kū)	<u>Kun</u> san nan ne gīdana.
(kē)	<u>Kīn</u> san nan ne gīdana.

Kāsan Àsàbe cē tāzō jīyā?

Lawāl	Kasan Lawāl ne ya <u>yazo</u> jīya?
tāfī	Kasan <u>Lawāl</u> ne ya tāfī jīya?
Àsàbe	Kasan Asabe ce ta <u>tafī</u> jīya?
dāwō	Kasan <u>Asabe</u> ce ta dawo jīya?
Lawāl	Kasan Lawāl ne ya dawo jīya?

Ka₁ nē ka gyārā ofīshīn jākādan Ámīrkā?

Lawāl	<u>Lawāl</u> ne ya gyara ofīshīn jakadan Amírka?
itā	<u>Ita</u> ce ta gyara ofīshīn jakadan Amírka?
Hālīmā	Halīma ce ta gyara ofīshīn jakadan Amírka?

	Wà yacē` <u>ita</u> cē ta gyārà gyadár?
shī	Wa yace <u>shī</u> ne ya gyara gyadar?
nī	Wa yace nī ne na <u>gyara</u> gyadar?
ɗaukē	Wa yace nī ne na <u>ɗauke</u> gyadar?
kai	<u>Wa</u> yace nī ne na kai gyadar?
Mūsā	<u>Musa</u> yace nī ne na kai gyadar?
Àsàbe	Asabe tace nī ne na kai gyadar?

	<u>Hàlīmà</u> cē ta gyārà gidānā.
Mūsā	Musa ne ya <u>gyara</u> gidana.
zō	<u>Musa</u> ne ya zo gidana.
Àsàbe	Asabe ce ta <u>zo</u> gidana.
sanī	<u>Asabe</u> ce ta san gidana.
Mūsā	Musa ne ya <u>san</u> gidana.
shiryà	<u>Musa</u> ne ya shirya gidana.
Hàlīmà	Halima ce ta shirya gidana.

	<u>Shēhù</u> yā aikō dà sākōn nán nè?
Hàlīmà	Halima ta aiko da <u>sakon</u> nan ne?
àlkalāmī	Halima ta aiko da <u>alkalamīn</u> nan ne?
'yankunne	Halima ta aiko da 'yankunnen nan ne?

	Jiyà nē na <u>kàrbā</u> dà yamma.
dāwō	Jiya ne na <u>dawo</u> da yamma.
zō	Jiya ne na <u>zo</u> da yamma.
sàyā	Jiya ne na <u>saya</u> da yamma.
tāfī	Jiya ne na tafi da <u>yamma</u> .

rānā	Jiya ne na tafi da <u>rana</u> .
darē	Jiya ne na tafi da dare.
	'Yankunnentà nē Mūsā ya <u>ɗauké</u> ?
kaɪ	'Yankunnenta ne Musa ya <u>kaɪ</u> ?
sāyā	'Yankunnenta ne Musa ya <u>saya</u> ?
gyārā	'Yankunnenta ne Musa ya <u>gyara</u> ?
ganī	'Yankunnenta ne Musa ya ganɪ?
	Yàushè nē tacē` zātà <u>zô</u> ?
tāfɪ	Yaushe ne tace zata <u>tafi</u> ?
dāwō	Yaushe ne tace zata <u>dawo</u> ?
sāuka	Yaushe ne tace zata <u>sauka</u> ?
ɗaukā	Yaushe ne tace zata <u>ɗauka</u> ?
fɪta	Yaushe ne tace zata fɪta?
	<u>Yàushè</u> nē zā'ā fārā sanyī?
yau	<u>Yau</u> ne za'a fara sanyɪ?
gōbe	Gobe ne za'a fara <u>sanyɪ</u> ?
aɪkɪ	Gobe ne za'a fara <u>aɪkɪ</u> ?
tārō	Gobe ne za'a fara taro?

GD 13.2 Variation Drill

	Wà <u>yazō</u> gɪdānā rānar Lahādī cɪkɪnkù?
jē	Wa yaje <u>gidana</u> ranar Lahadi cikinku?
ōfɪs	Wa yaje <u>ofɪs</u> ranar Lahadi cikinku?

kāsuwā	Wa yaje <u>kasuwa</u> ranar Lahadī cikinku?
asībītī	Wa yaje asībītī ranar Lahadī cikinku?
	Mūsā yā d'auki <u>hūlātā</u> dà sāfe.
àlkalāmī	<u>Musa</u> ya d'auki alƙalamīna da safe.
Àsàbe	<u>Asabe</u> ta d'auki alƙalamīna da safe.
Hàlīmā	Halīma ta d'auki <u>alƙalamīna</u> da safe.
àbīncī	<u>Halīma</u> ta d'auki abīncīna da safe.
Bellò	Bello ya d'auki abīncīna da <u>safe</u> .
rānā	Bello ya d'auki abīncīna da <u>rana</u> .
yamma	Bello ya d'auki abīncīna da yamma.
	Wàcè rānā zākā aiko dà hūlātī?
(kē)	Wace rana <u>zakī</u> aiko da hulata?
(itā)	Wace rana <u>zata</u> aiko da hulata?
(sū)	Wace rana <u>zasu</u> aiko da hulata?
(kū)	Wace rana <u>zaku</u> aiko da hulata?
(shī)	Wace rana zai aiko da <u>hulata</u> ?
àlkalāmī	Wace rana zai aiko da <u>alƙalamīna</u> ?
dōkī	Wace rana zai aiko da dokīna?

The suffix pronoun should agree with the subject of the verb in the following drill.

	<u>Sàhābī</u> yāzō dà 'yarsà dà sāfe.
Àsàbe	Asabe tazo da <u>'yarta</u> da safe.
yārō	<u>Asabe</u> tazo da yaronta da safe.
Bellò	<u>Bello</u> yazo da yaronsa da safe.

Àsàbe dà Sàhābī	Asabe da Sahabī sunzo da <u>yaronsu</u> da safe.
uwā	<u>Asabe da Sahabī</u> sunzo da uwarsu da safe.
Hālīmà	<u>Halima</u> tazo da uwarta da safe.
Shēhù	Shehu yazo da <u>uwarsa</u> da safe.
dokī	<u>Shehu</u> yazo da dokinsa da safe.
Àsàbe	Asabe tazo da dokinta da safe.
	Wajen Mūsā <u>ta</u> kàrbā?
(shī)	Wajen Musa <u>ya</u> karba?
(nī)	Wajen Musa <u>na</u> karba?
(ka ₁)	Wajen Musa ka <u>karba</u> ?
ka ₁	Wajen Musa ka <u>ka₁</u> ?
tāfī	Wajen Musa ka <u>tafī</u> ?
dadē	Wajen Musa ka <u>daɗe</u> ?
sāyā	Wajen Musa ka saya?
	Zan sàyā wà mātātā <u>'yankunne</u> .
dōkī	Zan saya wa matata <u>dokī</u> .
àlkalāmī	Zan saya wa <u>matata</u> alƙalami.
yārō	Zan saya wa <u>yarona</u> alƙalami.
'yā	Zan saya wa <u>'yata</u> alƙalami.
àkāwū	Zan saya wa akawuna alƙalami.

UNIT 14

BASIC SENTENCES

Audu

he put, kept

yā ajiyē

robe

rīgā

Where did you put Shehu's robe?

Înā ka ajiye rīgāṣ Shéhu?

Bello

box

àkwàtì

In the box.

À cikin àkwàtì.

A

lumber

kātākō

the wooden one

na kātākō

The metal box or the wooden one?

Àkwàtìn karfè kō na kātākō?

B

I'll be able

zan̄ iyā

remembering

tunāwā

I can't remember ('I won't be
able remembering')

Bà zan̄ iyā tunāwā ba.

A

stealing

sātā

beans

wākē

theft of beans

sātār wākē

someone stole beans ('someone
made a theft of beans')

anyī sātār wākē

Do you know that some beans were
stolen yesterday?

Kāsan jiya anyī sātār wākē?

B

at whose house
At whose house was it done?

à gɪdan wǎ
À gɪdan wǎ akà yí?

A

I don't know.

Nĩ bàn sanĩ ba.

B

Well, I'm off to the market.

Tõ, zañ tàfɪ kǎsuwā.

A

May you return safely!

Kà dǎwō lǎfɪyǎ.

B

God grant [it to be so]!

Allàh yàsā`. /allàyàsā`./

NOTES

Note 14.1 /na/, /ta/

Note 14.1.1 /na/, /ta/ forms

Akwatɪn kǎrfɛ ko na katako?

/na/ with high tone indicates 'the one (characterized by or pertaining to [the following word])'. /kātākō/ is 'lumber plank', so /na kātākō/ is 'the wooden one'. /na/ is another form of /n/ so that in the above sentence it parallels it:

a	k	w	a	t	i	n	k	a	r	f	e	
k	o		n	a	k	a	t	a	k	o	that is, akwatɪn katako	

The corresponding form for /r/ is /ta/:

r	i	g	a	r	S	h	e	h	u	
k	o		t	a	B	e	l	l	o	that is, rɪgar Bello

The endings for 'my', as in /`ubānā/ 'my father' and /uwātā/ 'my mother' reflect these same forms. Here length is added. Compare /`ubankà/, /uwankà/. /na/ and /ta/ may also be followed by independent pronouns.

Just as /na Hālīmà/ means 'Halima's' that is, 'masculine something or someone belonging to Halima', so /nātà/ means 'hers' (reference to something masculine). The /nā-/ - /tā-/ refer to the item possessed, the suffixes refer to the possessor. So /nāki/ 'yours' refers to a masculine object possessed by a female 'you'. Again the forms which are different from the others are those for 'mine': /nāwa/ 'mine' (masculine), /tāwa/ 'mine' (feminine). The /na/, /ta/ have low tone in these forms but high tone before the other suffix pronouns. The forms are:

Referring to something or someone of masculine gender

nāwa	mine
nākà	yours
nāki	yours
nāsà	his
nātà	hers
nāmù	ours
nākù	yours
nāsù	theirs

Referring to something or someone of feminine gender

tāwa	mine
tākà	yours
tāki	yours
tāsà	his
tātà	hers
tāmù	ours
tākù	yours
tāsù	theirs

The following shapes of /na/ and /ta/ have occurred:

<u>Full Forms</u>			<u>Short Forms</u>	
Before nouns and independent pronouns	Before /-wa/	Before other pronoun suffixes	Noun Suffix	'the'
na	nā-	nā-	-n	-̀n
ta	tā-	tā-	-r	-̀r

Note 14.1.2 /na/, /ta/ usage

a k w a t i n k a r f e
k o n a k a t a k o

This example, discussed in Note 14.1.1, illustrates the use of /na/ or /ta/ when no noun precedes. /na/ here might be more literally translated as 'the one of'.

Another usage is:

Àbincin nà̀n na Shēhù nē. This food is Shehu's.

/na/ (or /ta/) is also used when the noun to which the /na/ refers is separated from it by another word:

wāken nà̀n na Lawal these beans of Lawal's

Note that this is not the same construction as with /nē/ above.

Still another usage is that of a kind of emphatic apposition after /-̀n̄/, /-̀r̄/ the:

Ìnā̀ gidan̄ na Àsàbē? Where's the house, that of
Asabe?

Note 14.2 Verb: /sātā/

Kasan jìya anyi satar wake?

/sātā/ is the verbal noun. The corresponding verb is /yā sātā/ 'he stole' (/mē ya sātā?/ 'what did he steal?'; with pronoun /yā sàcētā/ 'he stole it (f.)'; with noun /yā sàcɪ gyàdā/ 'he stole peanuts'). There is another verb /yā sàcē/ 'he stole (and took away'. Compare /dāukā/ and dāukē/, /àikā/ and aikā/.

GRAMMATICAL DRILL

GD 14.1 /na/ and /ta/

GD 14.1.1 /-n̩/ /-r̩/ Corresponding to 'the'

	'Yar Àsàbe cè ta dàukeye <u>gyàdafa</u> .
'yankunne	'Yar Asabe ce ta dauke <u>'yankunnen</u> .
kātākō	'Yar Asabe ce ta dauke <u>katakon</u> .
ruwā	'Yar Asabe ce ta dauke <u>ruwan</u> .
àbinci	'Yar Asabe ce ta dauke <u>abincin</u> .
wākē	'Yar Asabe ce ta dauke <u>waken</u> .
dōkī	'Yar Asabe ce ta dauke <u>dokin</u> .
àlkalāmī	'Yar Asabe ce ta dauke <u>alkalamin</u> .

	Wā ya <u>sāyā</u> makā hūlār?
kaɪ	Wa ya <u>kaɪ</u> maka hular?
ajiye	Wa ya <u>ajiye</u> maka hular?

GD 14.1.2 /n/ /r/ in NnN constructions

	Àkwai àkwàtin kātākō à <u>gidānkā</u> ?
ōfīshīnkā	Akwai akwatın katako a <u>ofishinka</u> ?
ma 'aikatarkū	Akwai akwatın katako a <u>ma 'aikatarku</u> ?

	Rīgar Àsàbe cè ka <u>dāukā</u> ?
ajiye	Rigar Asabe ce ka <u>ajiye</u> ?
kaɪ	Rigar Asabe ce ka <u>kaɪ</u> ?
sāyā	Rigar Asabe ce ka <u>saya</u> ?

manṭā	Rīgar Asabe ce ka <u>manta</u> ?
gyārā	Rīgar <u>Asabe</u> ce ka gyara?
	Wàcè irin <u>rīgā</u> zākà sàyā? ¹
àkwàtì	Wane irin akwatì zaka saya?
hūlā	Wace irin <u>hula</u> zaka saya?
gīdā	Wane irin <u>gida</u> zaka saya?
tābā	Wace irin <u>taba</u> zaka saya?
àlkalāmī	Wane irin <u>alkalami</u> zaka saya?
	<u>Hūlarsà</u> cē Àmīnà ta dāukā.
àlkalāmī	<u>Alkalaminsa</u> ne Amina ta dāuka.
'ya	' <u>Yarsa</u> ce Amina ta dāuka.
àkwàtì	<u>Akwatinsa</u> ne Amina ta dāuka.
rīgā	<u>Rīgarsa</u> ce Amina ta dāuka.
dōkì	Dokinsa ne Amina ta dāuka.
	<u>Àbīncīn</u> Shēhū nē nān?
hūlā	<u>Hular</u> Shehu ce nan?
àkwàtì	<u>Akwatīn</u> Shehu ne nan?
mātā	<u>Matar</u> Shehu ce nan?
dōkì	<u>Dokīn</u> Shehu ne nan?
rīgā	<u>Rīgar</u> Shehu ce nan?
dabbā	Dabbar Shehu ce nan?

¹ Note agreement of /wàcè/ with /rīgā/.

	Yàushè zā' à gyārà <u>'yankunnéntà?</u>
gɪdā	Yaushe za'a gyara <u>gɪdanta?</u>
rìgā	Yaushe za'a gyara <u>rìgarta?</u>
àkwàtì	Yaushe za'a gyara akwatinta?

GD 14.1.3 /na/ - /ta/ plus noun in alternative utterances

	<u>Yārònkà</u> na ganī kō na Bèllò?
uwā	<u>Uwarka</u> na ganī ko ta Bello?
dōkì	<u>Dokinka</u> na ganī ko na Bello?
'yā	' <u>Yarka</u> na ganī ko ta Bello?
rìgā	<u>Rìgarka</u> na ganī ko ta Bello?
kātākō	<u>Katakōnka</u> na ganī ko na Bello?
wākē	Wakenka na ganī ko na Bello?

	<u>Àlbāshīnā</u> ya kārɓā kō na Àsàbé?
rìgā	<u>Rìgata</u> ya karɓa ko ta Asabe?
sākō	<u>Sakona</u> ya karɓa ko na Asabe?
tābā	<u>Tabata</u> ya karɓa ko ta Asabe?
àlkalāmī	Alkalamina ya <u>karɓa</u> ko na Asabe?

	'Yar Mūsā cè <u>tazō</u> , kō ta Àsàbé?
dāwō	'Yar Musa ce ta <u>dawo</u> , ko ta Asabe?
kai	'Yar Musa ce ta <u>kai</u> , ko ta Asabe?
ganī	'Yar Musa ce ta <u>ganī</u> , ko ta Asabe?
ajiyē	'Yar Musa ce ta <u>ajīye</u> , ko ta Asabe?
dāukā	'Yar Musa ce ta <u>dauka</u> , ko ta Asabe?

	<u>Rìgar</u> Mamman cē nān, kō ta Sāhābī?
àbinci	<u>Abincin</u> Mamman ne nan, ko na Sahabī?
gyàdā	<u>Gyadar</u> Mamman ce nan, ko ta Sahabī?
wākē	<u>Waken</u> Mamman ne nan, ko na Sahabī?
uwā	<u>Uwar</u> Mamman ce nan, ko ta Sahabī?

	<u>Àkwàtìn</u> Mūsā nè bàbba kō na Hālīmā?
rīgā	<u>Rigar</u> Musa ce babba ko ta Halīma?
gīdā	<u>Gidan</u> Musa ne babba ko na Halīma?
'yā	<u>'Yar</u> Musa ce babba ko ta Halīma?
dōkī	<u>Dokin</u> Musa ne babba ko na Halīma?
yārō	<u>Yaron</u> Musa ne babba ko na Halīma?
sākō	<u>Sakon</u> Musa ne babba ko na Halīma?

	<u>Àkwàtìn</u> Mūsā nè kō na Shēhù ka <u>ajiyé</u> ?
dāukā	<u>Akwatin</u> Musa ne ko na Shehu ka <u>dauka</u> ?
kai	<u>Akwatin</u> Musa ne ko na Shehu ka kai?
rīgā	<u>Rigar</u> Musa ce ko ta Shehu ka kai?
hūlā	<u>Hular</u> Musa ce ko ta Shehu ka kai?
àlkalāmī	<u>Alkalamın</u> Musa ne ko na Shehu ka kai?

GD 14.1.4 /na/ - /ta/ plus noun in other nominal positions

After /da/

	Yàushè zā'a bānī <u>àlbāshīnā</u> dà na yārōnā?
àbinci	Yaushe za'a bani <u>abincina</u> da na yarona?
rīgā	Yaushe za'a bani <u>rigata</u> da ta yarona?

àkwàtì Yaushe za'a bani akwatina da na yarona?

wākē Yaushe za'a bani wakena da na yarona?

Before /nē/ - /cē/

Àbincin nān na Hālīmā nē.

Shēhù Abincin nan na Shehu ne.

tābā Taban nan ta Shehu ce.

Amīnā Taban nan ta Amina ce.

ruwā Ruwan nan na Amina ne.

Shēhù Ruwan nan na Shehu ne.

In apposition

Înā àbincin na Àsàbé?

'yā Ina 'yar ta Asabe?

gīdā Ina gīdan na Asabe?

rīgā Ina rīgar ta Asabe?

wākē Ina waken na Asabe?

uwā Ina uwar ta Asabe?

'dā Ina 'dan na Asabe?

'yankunne Ina 'yankunnen na Asabe?

tābā Ina tabar ta Asabe?

Wāken nān na Lawāl dà kyáu?

Àsàbe Waken nan na Asabe da kyau?

àbinci Abincin nan na Asabe da kyau?

Lawāl Abincin nan na Lawal da kyau?

rīgā Rigan nan ta Lawal da kyau?

Àsàbe	<u>Rìgan</u> nan ta Asabe da kyau?
gídā	Gidan nan na <u>Asabe</u> da kyau?
Lawāl	Gidan nan na Lawal da kyau?

GD 14.1.5 /nā/ - /tā/ plus pronoun suffixes

	<u>Dōkìn</u> nān nākà nē kō na Hālīmà nē?
gídā	<u>Gidan</u> nan naka ne ko na Halima ne?
rīgā	<u>Rìgan</u> nan taka ce ko ta Halima ce?
gyādā	<u>Gyadan</u> nan taka ce ko ta Halima ce?
àlkalāmī	<u>Alkalamīn</u> nan naka ne ko na Halima ne?
àkwātī	<u>Akwatīn</u> nan naka ne ko na Halima ne?
tābā	<u>Taban</u> nan taka ce ko ta Halima ce?
'yā	'Yan nan taka ce ko ta Halima ce?

	Àbincīn nān nāwā nē.
(kaɪ)	Abincīn nan naka ne.
(shī)	Abincīn nan nashī ne.
(ɪtā)	Abincīn nan nata ne.
(mū)	Abincīn nan namu ne.
(sū)	Abincīn nan nasu ne.

Repeat above drill with /rīgā/ for /àbincī/.

	Ìnā ya ajiye sākōn nāwá?
(kaɪ)	Ina ya ajiye sakon naka?
(ɪtā)	Ina ya ajiye sakon nata?

(kē) Ina ya ajiye sakon nakɪ?

(sū) Ina ya ajiye sakon nasu?

Repeat above drill with /rīgā/ for /sākō/.

GD 14.2 Variation Drill

Dōkɪn Àsàbè yā warkē.

'yā 'Yar Asabe ta warke.

zō 'Yar Asabe ta zo.

tāfɪ 'Yar Asabe ta tafɪ.

dāwō 'Yar Asabe ta dawo.

Àkwai wākē à kāsuwā.

gɪdānā Akwai wake a gɪdana.

Amɪrkā Akwai wake a Amirka.

kō'ina Akwai wake a ko'ina.

ruwā Akwai ruwa a ko'ina.

ābɪncɪ Akwai abɪncɪ a ko'ina.

mutānē Akwai mutane a ko'ina.

Hālīmā tā kai wākē gɪdan Shēhù.

ma'aikatarmù Halima ta kai wake ma'aikatarmu.

asɪbɪtɪ Halima ta kai wake asɪbɪtɪ.

kāsuwā Halima ta kai wake kasuwa.

ōfɪs Halima ta kai wake ofɪs.

	Ìdan yārònā yā <u>dāwō</u> , shīkēnan.
tàfì	Idan yarona ya <u>tafì</u> , shikenan.
kaì	Idan yarona ya <u>kaì</u> , shikenan.
sàyā	Idan yarona ya <u>saya</u> , shikenan.
ɗaukà	Idan yarona ya <u>ɗauka</u> , shikenan.
ajìyē	Idan yarona ya <u>ajìye</u> , shikenan.

UNIT 15

BASIC SENTENCES

Audu

I'll go, I'm about to go

zā̀nì

the day after tomorrow

jībì

Did anyone tell you I'm going to
Lagos the day after tomorrow?

An gayà makà zā̀nì Lēgàs jībì?

Bello

there isn't anyone who

bā` wandà

No one told me.

Bā` wandà ya shaìdā minì.

A

course

kwaš

I'm going to take a course

zañ yì kwaš

teaching

mālanta

I'm going to take a course in
teaching.

Zaň yì kwaš nē na mālanta.

B

Is Yusufu going, too?

Yūsufu mā zā̀shí nē?

A

he's sure, certain

yā tabbātā

Perhaps, I'm not sure.

Wàtàkìlā, bàñ tabbātā ba.

B

When are you coming back?

Yàushè zākà dāwó?

A

one like

kāmā

month

watā

After about ('the like of')
two months.

Bāyan kamaɾ watã biyu.

B

Some [others] from our office
are going, too.

Wasu dàgà ofishinmù mā zāsù.

A

he learned
What are they going to study?

yā kōyō
Mè zāsù kōyō?

B

I don't know.

Bàn sanĩ ba.

NOTES

Note 15.1 Verb: /zā-/ 'go, about to go'

Ku nawa zāku Ingila baɗi?

An gaya maka zāni Lagos jibi?

Yusufu ma zāshĩ ne?

Wasu daga ofishinmu ma zāsù.

These are examples of a verb meaning 'go', /zā-/, which takes suffixes rather than prefixes. The forms are:

zāni	I'm going, I'm going to go
zāka	you're going, you're going to go
zāki	you (f.) are going, you (f.) are going to go
zāshĩ	he's going, he's going to go
zāta	she's going, she's going to go
zāmu	we're going, we're going to go

zā̀ku	you (pl.) are going, you (pl.) are going to go
zā̀su	they're going, they're going to go
zā̀'ia	going is being done or about to be done (by some one or more)

This verb refers only to present or future time. The verb itself has a long vowel with falling (high-low) tone. The suffixes, which indicate the subject, have high tone when the verb is by itself or the last word in the sentence. When another word follows, the suffix pronoun may have low tone. While the suffixes to this verb will be consistently left unmarked, as if high tone, in this course, the possible alternative form in low tone should be kept in mind and imitated when heard: /zā̀ni kāsūwā/ or /zā̀ni kāsūwā/ 'I'm on my way to market'.

This verb /zā̀-/ and its use must be distinguished from the /zā̀-/ prefix (Note 8.1) which indicates future time. This future prefix (another form of the same root as /zā̀-/ 'go') also has suffix pronouns but is regularly followed by a verb form: /zā̀sù gayā̀ minì/ 'they will tell me', /zā̀mù zō/ 'we'll come'. The verb following this prefix may, of course, be a verb 'to go', as /zā̀ jē/ or /zā̀ tàfì/ 'he'll go'. Note that the pronouns after /zā̀-/ 'will, shall' are low tone and some differ in form from those after /zā̀-/ 'go'; /zā̀ dāwō/ 'I'll return' but /zā̀ni/ 'I'm going'; /zā̀ dāwō/ 'he'll return' but /zā̀shì/ 'he's going'.

Compare the usage of /zā̀-/ 'go' and /zā̀-/ 'will, shall' in the following sentences:

Zā̀ni kōyō.	I'm going [in order] to learn.
Zā̀n kōyō.	I'll learn.
Yāushē zā̀ka kwas na mālántà?	When are you going [in order] to [take] the course in teaching?

Yàushè zākà yī kwas
na mālántà?

When will you take the
course of teaching?

After /zā-/ nouns may be used adverbially: 'I'm going to learning', 'you're going to a course', etc. After /zā-/ (future) a verb is generally used (though in situations where /yī/ occurs, a construction without it may sometimes also be used).

Note 15.2 /nā/ 'is'

- a) Kullum ana kaishi.
Ina zato matata ma zatazo.
- b) Ina tsoron kada su tafi da yara.
Suna lafiya kalau.
Yana gabas da kasuwa.
Yaronka na kusa?
'Yarka nā nan?

/nā/ may occur after a pronoun (/i-/ 'I', /a-/ 'someone', /ya-/ 'he' /su-/ 'they') or after a noun (/yārònkà/, /'yarkà/). It may be followed by a verbal noun (/zàtō/ 'thinking'), by certain verbs (as /kaɪ/), as illustrated in group a), or by other nouns or adverbial expressions, as in group b). /tsòrō/ is a noun 'fear' or 'fearing' not a verb.

/nā/ may conveniently be translated 'is/are in a given state or position': /yanā kaishi/ 'he is taking him', /yanā lāfiyā/ 'he is in a state of well-being', /yanā gabàs/ 'it's to the east'.

The forms of the pronouns with /nā/ may be seen from the following:

inā	munā
kanā	kunā
kinā	
yanā	sunā
tanā	anā

Followed by a verbal noun these are the equivalent of an English present tense:

inà ganī	I am seeing	munà ganī	we are seeing
kanà ganī	you (m.) are seeing	kunà ganī	you are seeing
kinà ganī	you (f.) are seeing		
yanà ganī	he is seeing	sunà ganī	they are seeing
tanà ganī	she is seeing	anà ganī	one sees

Since /ganī/ is a noun, it will be followed by /n/ plus noun or pronoun:

inà ganin dōkīn	I am seeing the horse
inà ganinsà	I am seeing him
inà tsōron dōkīn	I'm afraid of the horse
inà tsōronsà	I'm afraid of him

Drills of this unit are restricted to /nà/ followed by a verbal noun. Further details are given in Note 16.1.

Examples of verbal nouns are:

Verb:	Verbal Noun:
ɗaukā (ē/1)	ɗaukā / ɗaukā
barì	barì
ganī	ganī
kirā	kirā
zō	zuwā
tàfī	tàfīyā
jī	jī`

Other words which may correspond to English 'is' should not be confused with /nà/. One of these is /àkwai/ meaning 'there is,

there are'. There is also /nē/ ~ /cē/ (Note 13.1), which may be used for 'is' in such expressions as /wannàn òfìshìnmù nē/ 'this is our office', /shī nē/ 'it is he', /karyā cē/ 'it's a lie'. Contrast /inā nē/ 'where is he?' and /yanā nan/ 'he's here' (using /nā/). Some further examples of /nē/ after a clause are found in the Basic Sentences of this unit.

Note 15.3 /wandà/

ba wanda

/wandà/ is /wā/ 'who' plus /n/ plus /dà/. The construction is the same as /lōkàcin dà/.

Note 15.4 /kwaš/

Zan yī kwas ne na malanta.

The /na/ here refers back to /kwaš/: /kwaš... na mālantà/. (See Note 13.1.) /kwaš/ does not pattern quite like other nouns in the language and does not take /-n/ as a suffix. Compare /ùbanmù/ 'our father' but /kwaš dà mū/ 'our course'.

Note 15.5 /kāmā/

Bayan kamar wata biyu.

/kāmā/ is 'likeness, similarity' even 'appearance'. /sun yī kāmā/ is 'they're alike'; /māi kāmā dà shī/ 'one like him' literally 'possessor of likeness with him' (see Note 19.2 for /māi/). /kamar/ (/kāmā/ plus /r/) corresponds to English expressions such as 'like', 'about' (in the sense of 'approximately'), etc.: /kamaršà/ 'his like, like him, one like him', /kamar àkàwū/ 'like a clerk', /kāmātā/ 'like me'. (This is the regular NnN construction.) Some examples from the drills with a /dà/ phrase and a verb clause coming after the /r/ are:

Kamar da wane lokaci zata kasuwa?

About what time is she going
to market?

Naji kamar ance zata Ingila ko? Didn't I hear something to the effect ('the like of it being said') that she's about to go to England?

Note 15.6 /tabbātā/

Watakila, ban tabbata ba.

/yā tabbātā/ means 'he has come to be certain',. The perfective, like that of /sanī/, corresponds to an English present: 'I'm not certain', 'he's certain'.

GRAMMATICAL DRILL

GD 15.1 Verb /zā-/

	Yārā dà yawā zāsu <u>Amirkà</u> .
asibitī	Yara da yawa zasu <u>asibiti</u> .
kāsuwā	Yara da yawa zasu <u>kasuwa</u> .
ōfis	<u>Yara</u> da yawa zasu ofis.
ma 'aikātā	<u>Ma 'aikata</u> da yawa zasu ofis.
mak'wabtansā	Mak'wabtansa da yawa zasu ofis.

	Kin tabbātā zāshī <u>asibitī</u> ?
Amirkà	Kin tabbata zashī <u>Amirka</u> ?
aikī	Kin tabbata zashī <u>aiki</u> ?
nēmansā	Kin tabbata zashī <u>nemansa</u> ?
jībī	Kin tabbata zashī <u>jibi</u> ?
kō'inā	Kin tabbata zashī <u>ko'ina</u> ?
kwas	Kin tabbata zashī <u>kwas</u> ?
Lēgās	Kin tabbata zashī Legas?

	Wandā zāshī <u>Amirkà</u> yā tafi.
Lēgās	Wanda zashī <u>Legas</u> ya tafi.
kwas	Wanda zashī <u>kwas</u> ya tafi.

cikinsù	Wanda zashì <u>cikinsu</u> ya tafi.
tārō	Wanda zashì <u>taro</u> ya tafi.
watakīlā	Wanda zashì <u>watakila</u> ya tafi.
yau	Wanda zashì yau ya tafi.
	Cikin watàn gōbe zānì <u>Lēgàs</u> .
Ingilā	Cikin watan gobe zani <u>Ingila</u> .
can	Cikin watan gobe zani <u>can</u> .
kwàs	Cikin watan gobe zani <u>kwàs</u> .
asibitì	Cikin watan gobe zani asibitì.
	Kàmar dà wànè lōkàcī zāta <u>kāsuwā</u> ?
gīdā	Kamar da wane lokaci zata <u>gida</u> ?
aikì	Kamar da wane lokaci zata <u>aiki</u> ?
ma 'aikatarḱu	Kamar da wane lokaci zata <u>ma 'aikatarku</u> ?
asibitì	Kamar da wane lokaci zata asibitì?
	Zānì kōyō aikin <u>ākāwū</u> watàn gōbe.
mālantā	Zani koyo aikin <u>malanta</u> watan gobe.
kāfintā	Zani koyo aikin <u>kafinta</u> watan gobe.
asibitì	Zani koyo aikin asibitì <u>watan gobe</u> .
jībì	Zani koyo aikin asibitì jibi.
	Yàushè zāka kwas na mālántā?
(kē)	Yaushe <u>zaki</u> kwas na malanta?
(sū)	<u>Yaushe</u> zasu kwas na malanta?
yau	<u>Yau</u> zasu kwas na malanta?
gōbe	<u>Gobe</u> zasu kwas na malanta?
jībì	Jibi zasu kwas na malanta?
	Wàtākīlā zāshì Amīrkā jībì.
(itā)	Watakila zata Amirka jibi.
(mū)	Watakila <u>zamu</u> Amirka jibi.
(nī)	Watakila <u>zani</u> Amirka jibi.
(sū)	Watakila <u>zasu</u> Amirka jibi.
(kū)	Watakila <u>zaku</u> Amirka jibi.

	Mè yāsā` jībī bà zāka <u>kāsuwā</u> bá?
ōfīs	Me yasa jibi ba zaka <u>ofis</u> ba?
Lēgàs	Me yasa jibi ba zaka <u>Legas</u> ba?
asībītī	Me yasa jibi ba zaka <u>asibiti</u> ba?
gidansā	Me yasa jibi ba zaka <u>gidansa</u> ba?
can	Me yasa jibi ba zaka <u>can</u> ba?
kō'inā	Me yasa jibi ba zaka ko'ina ba?

	<u>Nā</u> jī kāmār ancē` zāta Ingilā kó?
(ka ₁)	<u>Ka</u> jī kamar ance zata Ingila ko?
(shī)	<u>Ya</u> jī kamar ance zata Ingila ko?
(kē)	Kinjī kamar ance <u>zā</u> ta Ingila ko?
(shī)	Kinjī kamar ance <u>zashī</u> Ingila ko?
(sū)	Kinjī kamar ance <u>zasu</u> Ingila ko?
(nī)	Kinjī kamar ance <u>zanī</u> Ingila ko?
(mū)	Kinjī kamar ance <u>zamu</u> Ingila ko?

GD 15.2 /nā/ plus verbal noun.

	Mūsā yanā dāukān <u>àkwātī</u> .
P	<u>Musa</u> yana dāukansa.
Àsàbe	Asabe tana dāukansa.
gyàdā	<u>Asabe</u> tana dāukan <u>gyada</u> .
Shēhù	Shehu yana dāukan <u>gyada</u> .
P	Shehu yana dāukanta.
kātākō	Shehu yana dāukan katako.
Hàlīmà dà Shēhù	Halima da Shehu suna dāukan <u>katako</u> .
P	<u>Halima da Shehu</u> suna dāukansa.
(mū)	Muna dāukansa.
kārfē	Muna dāukan <u>kārfē</u> .
P	Muna dāukansa.
	Lawal yanā nēman <u>dōkī</u> .
P	<u>Lawal</u> yana nemansa.
Àsàbe	Asabe tana nemansa.

Hàlīmà	Asabe tana neman <u>Halima</u> .
P	<u>Asabe</u> tana nemanta.
Mūsā	Musa yana nemanta.
māsɪnjà	<u>Musa</u> yana neman masinja.
Mūsā dà Bellò	Musa da Bello suna neman <u>masinja</u> .
P	<u>Musa da Bello</u> suna nemansa.
(mū)	Muna <u>nemansa</u> .
àbɪncɪ	Muna neman abinci.
	Àsàbè tanà kɪrà̀n yāròntà.
P	<u>Asabe</u> tana kiransa.
Mūsā	Musa yana kiransa.
uwarɪsà	Musa yana kiran <u>uwarsa</u> .
P	<u>Musa</u> yana kiranta.
Mūsā dà Shēhù	Musa da Shehu suna kiranta.
yārā	Musa da Shehu suna kiran <u>yara</u> .
P	<u>Musa da Shehu</u> suna kiransu.
(mū)	Muna kiransu.
dabbōbɪ	Muna kiran <u>dabbobi</u> .
P	Muna kiransu.
	Hàlīmà tanà ganɪn àbɪncɪ̀n.
àlkalāmɪ	Halima tana ganɪn <u>alkalamɪn</u> .
dōkɪ̀	Halima tana ganɪn <u>dokin</u> .
àkwàtɪ̀	Halima tana ganɪn <u>akwatɪn</u> .
gɪdā	Halima tana ganɪn <u>gidan</u> .
ma 'àɪkàtā	Halima tana ganɪn ma 'aikatan.
	Inà jɪ̀n tsòron zuwà kàsuwā.
(shɪ̀)	<u>Yana</u> jɪ̀n tsoron zuwa kasuwa.
(ɪtā)	<u>Tana</u> jɪ̀n tsoron zuwa kasuwa.
(sū)	<u>Suna</u> jɪ̀n tsoron zuwa kasuwa.
(kē)	<u>Kɪna</u> jɪ̀n tsoron zuwa kasuwa.
(kū)	<u>Kuna</u> jɪ̀n tsoron zuwa kasuwa.
(mū)	<u>Muna</u> jɪ̀n tsoron zuwa kasuwa.
(kaɪ)	Kana jɪ̀n tsoron zuwa kasuwa.

	<u>Àsàbè</u> tanā sàukā dāgà dōkì.
Shēhù	<u>Shehu</u> yana sauka daga dokì.
(nī)	<u>Ina</u> sauka daga dokì.
(ka₁)	<u>Kana</u> sauka daga dokì.
(kē)	Kina sauka daga dokì.

UNIT 16

BASIC SENTENCES

Audu

How do you do.

Sànnu dà rānā.

Bello

How do you do..

Yāwā, sànnu kàdai.

A

I'm going

inā tāfīyā

he met, collected, was
 joined; (with: /da/);
 was finished

yā gāmu

[It was as] I was going along
 that I met your wife.

Inā tāfīyā na gāmu dà mātarkà.

B

She returned from the hospital.

Tā dāwō dāgà asìbitì nē.

A

they're going
 receiving
 medicine

sunā tāfīyā

karbā / kàrbā

māgānī

Was she (and the others) going
 to get medicine?

Sunā tāfīyā karban māgānī nē?

B

stomach

cīkī

he became old

yā tsūfā

Yes, she's in an advanced state
 of pregnancy.

Ì, cīkīn nātà ya fārà tsūfā.

A

arrival; confinement
 (woman's)

sāukā

When do they think she is due? Yàushè akè zàton sàukàrtà?

B

end

kàrshē

this

wannān

Perhaps at the end of this
month.

Wàtàkīlā kàrshen wannān watān.

A

he delivered

yā sàukā (ē/1)

May God deliver her safely.

Allāh yā sàukētā lāfiyā.

B

Amen.

Āmin.

NOTES

Note 16.1 /nā/: Verbal nouns and Verb forms.

Ina tafiya na gamu da matarka.

Suna tafiya karɗan magani ne?

Note 15.2 indicated the use of /nā/ along general lines. The present note is concerned with the form of the verb found after it.

There are two main categories into which the forms after /nā/ fall. In one category are those verbs which have the same form after /nā/ as after the person-aspect prefixes (/yā/ etc.) when a pronoun or noun follows. For example:

Perfective

yā aikōnì

yā fārāshì

Progressive

yanā aikōnì

yanā fārāshì

yā gōdè masà	yanā gōdè masà
yā sāshì	yanā sāshì
yā shiryāsu	yanā shiryāsu

Note that both verbs having a direct object and verbs followed by /ma-/ may fall into this category. All of these verbs differ in form after /yā-/ and /yanā/ when no pronoun or noun follows. In this case the verb has a suffix /-wā/. For example:

yā fārā	yanā fārāwā
yā gōdè	yanā gōdèwā
yā gyārā	yanā gyārāwā
yā 1yā	yanā 1yāwā
yā sā`	yanā sāwā

This /-wā/ indicates an indefinite object. Action is being performed but the object of the action is not specified (in the verb form or after it-it may, however, be specified before it). The /-wā/ always has a low tone before /-wā/ (see examples below). The verb form in /-wā/ may be used as a noun, as in /yā fārā ajìyēwā, 'he began putting [things] away'. Compare /yā fārā aikìn/ 'he began the work'.

The other major type of verb is that which does not occur as a verb after /yanā/. Instead, a verbal noun based on the same stem is used. This verbal noun does not take an object, as do the verb forms, but is followed by /n/ (or /r/) plus noun or pronoun when appropriate. Compare:

<u>Perfective</u>	<u>Progressive</u>
yā àikā	
yā àikēshì	yanā aikansà
yā àikì yārò	yanā aikan yārò

yā kàrbā	yanà karbā
yā kàrbēshì	yanà karbansà
yā sātā	yanà sātā
yā sâcēshì	yanà sātānsà
yā sâcì dōkì	yanà sātān dōkì
yā tàmbàyā	yanà tàmbayā
yā tàmbàyēshì	yanà tàmbayārsà

There are, of course, many verbs which do not take direct objects. These may fall into either category. Some with verbal nouns are:

yā dāmu	yanà dāmuwā
yā tàfì	yanà tàfìyā
yā zō	yanà zuwā

Some verbs may belong to the first category but there may also be a verbal noun on the same stem, used as in the second category. For example:

yā gyārā	yanà gyārāshì	yanà gyārānsà
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In most cases, however, the verbal noun will have a different meaning from the verb itself:

yā ajìyēshì	he put it down
yanà ajìyēshì	he's putting it down
yanà ajìyēwā	he's putting something down
àjìyā	something put into safe-keeping
yā shaidā masà	he informed him
shaidā	testimony (a witness)

Contrast /sātā/ 'theft' a verbal noun associated with a verb of the second category (/yā sâcēshì/ 'he stole it'): /yanà sātānsà/

'he's stealing it'. (There's also /yanà sàcēwā/ 'he's stealing' from a related verb of the first category.)

Following is a list, in two parts, of most of the verbs which occurred in the units to this point, showing the forms used after /nā/. The tones of the base verb are taken into consideration in the arrangement.

1. Verbs using the verb form or the form with /-wā/ after /nā/

	<u>Verb Form</u>	<u>Form with /-wā/</u>
high-low	cē`	cēwā
	————	daḏēwā
	fārā̀ (à)	fārāwā
	gayā̀	————
	gōdḕ (e)	gōdēwā
	gyārā̀ (a)	gyārāwā ¹
	————	hūtāwā
	lyā̀ (a)	lyāwā
	sā`	sāwā
	shiryā̀ (a)	shiryāwā
	tunā̀ (a)	tunāwā
	————	warkēwā
high-low-high	ajiyḕ (e)	ajiyēwā
	ḏaukḕ (e)	ḏaukēwā
	manṭā̀ (a)	manṭāwā

¹ This verb also has a verbal noun /gyārā/ which is used after /nā/.

shaidā (a)	_____
tabbātā (a)	tabbātāwā

high/

high-high	aikō (o)	aikōwā
	_____	dāwōwā
	kai	kaiwā
	tahō	tahōwā

2. Verbs which regularly have a verbal noun after /nā/. /n/ is added in parentheses to indicate that the verbal noun is masculine, /r/ that it is feminine.

	<u>Verb Form</u> (not used after /nā/)	<u>Verbal Noun</u>
low-high	àikā (ē/1)	aikā (n)
	dāukā (ē/1)	daukā (n) / dāukā (n)
	fītā	fītā (r)
	hārbā (ē/1)	hārbā (n)
	kārḡā (ē/1)	kārḡā (n) karḡā (n)
	nēmā (ē/1)	nēmā (n)
	sāmā (ē/1)	sāmā
	sātā (ē/1)	sātā (n)
	sāuka	sāukā (r)
	sāyā (ē/1)	sāyē (n)
	tāmbāyā (ē/1)	tāmbayā (r) 1

1 /tāmbāyāwā/ is also used. Also /tāmbayā/ (n).

	dāmu	dāmuwā
	gāmu	gāmuwā (dà)
	tāfī	tāfīyā (r)
high / high-high	ganī (gan)	ganī (n)
	jī	jī` (n)
	kīrā	kīrā (n)
	kōyō	kōyō (n)
	kwānā	kwānā (n)
	sō	sō` (n)
	tsūfā	tsūfā
	yī	yī` (n)
	zō	zuwā

Special mention may be made of a few verbs. /gāidà/ (/gaidà/) is used before nouns, /gāishē/ before pronouns after /nā/. There is also a verbal noun, but this is used with /yī/: /yanā yī` masà gaisuwā/ 'he's paying his respects to him'.

/bā/ 'give' is usually used with /dà/ after /nā/: /yanā bā dà abincī/ 'he's giving food'.

The verb /jē/ is not used after /nā/.

Note 16.2 Verb: Plural

Suna tafiya karban maganī ne?

The use of /sunā/ 'they were' to refer to the wife in the Basic Sentence dialogue indicates the wife and any others who may have been with her. A noun, such as a proper name, may be used along with the plural pronoun: /Asabe suna tafiya/ 'Asabe (and those with her) are (or were) going'.

Note that the progressive here refers to the past in the context. This illustrates the fact that the progressive is an aspect, not a tense.

GRAMMATICAL DRILL

GD 16.1 /nā/

GD 16.1.1 /nā/ with pronoun prefix

	Kullum yanā tàfiyā <u>kāsuwā</u> dà yamma.
ōfīs	Kullum yana tafiya <u>ofīs</u> da yamma.
gīdā	Kullum yana tafiya <u>gīdā</u> da yamma.
aikī	Kullum yana tafiya <u>aikī</u> da yamma.
asībītī	Kullum <u>yana</u> tafiya asībītī da yamma.
(ītā)	Kullum <u>tana</u> tafiya asībītī da yamma.
(sū)	Kullum <u>sunā</u> tafiya asībītī da yamma.
(mū)	Kullum muna tafiya asībītī da yamma.

	<u>Tanā</u> tàfiyā karɓan māgānī.
sū)	<u>Sunā</u> tafiya karɓan maganī.
(kaɪ)	<u>Kanā</u> tafiya karɓan maganī.
(shī)	<u>Yanā</u> tafiya karɓan maganī.
(kē)	Kīnā tafiya karɓan <u>magānī</u> .
àbīncī	Kīnā tafiya karɓan <u>abīncī</u> .
sākō	Kīnā tafiya karɓan <u>sako</u> .
wākē	Kīnā tafiya karɓan <u>wake</u> .
àlbāshī	Kīnā tafiya karɓan albashī.

	Yanā gāmuwā dà <u>sū</u> kullum.
yārā	Yana gamuwa da <u>yara</u> kullum.
dabbōbī	Yana gamuwa da <u>dabbobī</u> kullum.
Mūsā	<u>Yana</u> gamuwa da Musa kullum.
(nī)	<u>Ina</u> gamuwa da Musa kullum.

(mū)	<u>Muna</u> gamuwa da Musa kullum.
(an)	Ana gamuwa da Musa kullum.
	Inà zuwà karɓan <u>àbinci</u> à gidansà.
gyàdā	Ina zuwa karɓan <u>gyada</u> a gidansa.
àkwàtì	Ina zuwa karɓan <u>akwati</u> a gidansa.
kātākō	Ina zuwa karɓan <u>katako</u> a gidansa.
māgānī	Ina zuwa karɓan <u>magani</u> a gidansa.
tābā	Ina zuwa karɓan taba a gidansa.
	Àlì yanà dawōwā dàgà <u>kàsuwā</u> .
aikì	Alì yana dawowa daga <u>aiki</u> .
asìbitì	Alì yana dawowa daga <u>asibiti</u> .
Ingilā	Alì yana dawowa daga <u>Ingila</u> .
gidānā	<u>Alì</u> yana dawowa daga gidana.
Hàlīmā	<u>Halima</u> tana dawowa daga gidana.
yārā	Yara suna dawowa daga gidana.
	Shēhù yanà tahōwā <u>gidā</u> .
ōfìs	Shehu yana tahowa <u>ofis</u> .
ma'aikatarμū	Shehu yana tahowa <u>ma'aikatarμu</u> .
tārō	Shehu yana tahowa <u>taro</u> .
yau	Shehu yana tahowa <u>yau</u> .
yānzū	Shehu yana tahowa <u>yanzu</u> .
gōbe	Shehu yana tahowa gobe.
	Lawāl yanà gāmuwā dà <u>kāfintā</u> .
P	<u>Lawal</u> yana gamuwa da shi.
Hàlīmā	Halima tana gamuwa da <u>shi</u> .
dōkì	<u>Halima</u> tana gamuwa da doki.
Àsàbe	Asabē tana gamuwa da <u>doki</u> .
P	Asabe tana gamuwa da <u>shi</u> .
yārā	<u>Asabe</u> tana gamuwa da yara.
Mammān	Mamman yana gamuwa da <u>yara</u> .
P	Mamman yana gamuwa da su.

	Mammān yanā tambāyāwā.
sākon	Mamman yana tāmbyān <u>sakon</u> .
ābincīn	Mamman yana tambayan <u>abincin</u> .
yāran	Mamman yana tambayan <u>yanan</u> .
maigīdan	Mamman yana tambayan maigīdan.
	Shēhu yanā farāwā.
aīkin	Shehu yana fara <u>aikin</u> .
gyāran	Shehu yana fara <u>gyaran</u> .
a jiyēwā	Shehu yana fara <u>ajiyewa</u> .
kōyō	Shehu yana fara koyo.
	Āsābē tanā gyārāwā.
rīgarta	Asabe tana gyara <u>rigarta</u> .
'yankūnnentā	Asabe tana gyara <u>'yankunnenta</u> .
ābincī	Asabe tana gyara <u>abinci</u> .
gīdā	Asabe tana gyara <u>gida</u> .
ākwaṭī	Asabe tana gyara <u>akwati</u> .
āḱḱalāmī	Asabe tana gyara alḱalamī.
	Yarōnā yanā kaiwā.
ābincī asībītī	Yarona yana kai <u>abinci</u> asibiti.
sākon	Yarona yana kai <u>sakon</u> asibiti.
dōkin	Yarona yana kai <u>dokin</u> asibiti.
hūlar	Yarona yana kai <u>hular</u> asibiti.
dabbōbīn	Yarona yana kai <u>dabbobin</u> asibiti.
mātātā	Yarona yana kai <u>matata</u> asibiti.
(sū)	Yarona yana <u>kaisu</u> asibiti.
(itā)	Yarona yana <u>kaita</u> asibiti.
	Yanā shiryā gyādaṛ da ya sāyā.
dabbōbī	Yana shirya <u>dabbobin</u> da ya saya.
wākē	Yana shirya <u>waken</u> da ya saya.
tābā	Yana shirya <u>tabar</u> da ya saya.
kātākō	Yana shirya <u>katakon</u> da ya saya.

	Māsinjā yanā shaidā masà sàkòn.
(itā)	<u>Masinja</u> yana shaida mata sakon.
Mammàn	<u>Mamman</u> yana shaida mata sakon.
Hàlīmā	<u>Halima</u> tana shaida mata sakon.
yārā	Yara suna shaida mata sakon.
	<u>Hàlīmā</u> tanā gayā wà uwartà sàkòn.
Shēhù	Shehu yana gaya wa <u>uwarta</u> sakon.
mātarsà	Shehu yana gaya wa <u>matarsa</u> sakon.
māsinjā	Shehu yana gaya wa <u>masinja</u> sakon.
	Mammàn yanā mantà <u>hūlarsà</u> .
P	Mamman yana <u>mantata</u> .
mantāwā	Mamman yana mantawa da <u>ita</u> .
sàkòn	Mamman yana mantawa da sakon.
	Hàlīmā tanā tunā <u>Mūsā</u> .
P	Halima tana <u>tunashi</u> .
tunāwā	Halima tana tunawa da <u>shi</u> .
Shēhù	Halima tana tunawa da Shehu.
	Inā zuwā ofis dà <u>dōkīnā</u> .
àlkalāmī	Ina zuwa ofis da <u>alkalami</u> .
àbinci	Ina zuwa ofis da <u>abinci</u> .
rīgātā	Ina zuwa ofis da <u>rigata</u> .
kōmai	Ina zuwa ofis da <u>komai</u> .
mātātā	Ina zuwa ofis da matata.
	Àsàbè tanā sātàn <u>tābā</u> .
àbinci	Asabe tana satan <u>abinci</u> .
wākē	Asabe tana satan <u>wake</u> .
'yankunne	Asabe tana satan <u>'yankunne</u> .
kātākō	Asabe tana satan <u>katako</u> .
gyàdā	Asabe tana satan gyada.

	Kullum anā <u>kaishī</u> makarantā.	<i>school</i>
(itā)	Kullum ana <u>kaīta</u> makaranta.	
(kaī)	Kullum ana <u>kaīka</u> makaranta.	
(sū)	Kullum ana <u>kaīsu</u> makaranta.	
(mū)	Kullum ana <u>kaīmu</u> makaranta.	
(nī)	Kullum ana <u>kaīnī</u> makaranta.	

GD 16.1.2 Noun plus /nā/

	<u>Yārōnkā</u> nā kusá?
Bellō	<u>Bello</u> na kusa?
'yarkā	' <u>Yarka</u> na kusa?
uwartā	<u>Uwarta</u> na kusa?
bābban ākāwū	<u>Babban akawu</u> na kusa?
gīdankā	<u>Gidanka</u> na kusa?
māsīnjā	<u>Masinja</u> na <u>kusa</u> ?
nan	<u>Masinja</u> na nan?
mātarkā	<u>Matarka</u> na nan?
māgānīn	<u>Maganin</u> na nan?
	<u>Yārōnkā</u> nā gīdan Shēhū né?
Mūsā	<u>Musa</u> na gīdan Shehu ne?
dōkīn	<u>Dokin</u> na gīdan Shehu ne?
māsīnjā	<u>Masinja</u> na gīdan Shehu ne?
uwartā	<u>Uwarta</u> na gīdan Shehu ne?
yārān	<u>Yaran</u> na gīdan Shehu ne?
ālkalāmīn	<u>Alkalamīn</u> na gīdan Shehu ne?
	' <u>Yarkā</u> mā nā kāsūwā.
(kē)	' <u>Yarkī</u> ma na kasuwa.
(shī)	' <u>Yarsa</u> ma na kasuwa.
(sū)	' <u>Yarsu</u> ma na kasuwa.
(itā)	' <u>Yarta</u> ma na kasuwa.
(kū)	' <u>Yarku</u> ma na kasuwa.
(mū)	' <u>Yarmu</u> ma na kasuwa.

GD 16.2 Variation Drill

	Rìgar <u>Shēhù</u> cē wánnàn.
Àsàbe	<u>Rìgar</u> Asabe ce wannan.
àkwàtì	<u>Akwatìn</u> Asabe ne wannan.
àlkalāmī	<u>Alkalamìn</u> Asabe ne wannan.
dōkī	<u>Dokìn</u> Asabe ne wannan.
'yā	<u>'Yar</u> Asabe ce wannan.
gīdā	<u>Gīdan</u> Asabe ne wannan.
tābā	<u>Tabar</u> Asabe ce wannan.
àbīncī	Abīncīn Asabe ne wannan.

UNIT 17

BASIC SENTENCES

Audu

illness, disease,
pain, injury
Alì, my stomach hurts.

cīwò

Àlì, cìkìṇā nà cīwò.

Bello

you're not going
You're not going anywhere
(from here) [no matter
how you feel].

bākà tàfìyà

Bākà tàfìyà kō'ìṇā dàgà naṇ.

A

he ran
And what if I ran away?

yā gudù

Ìdan na gudù fá?

B

I'm not going
policeman
Can't I go call a policeman?

bānā tàfìyà

ɗansàndā

Bānā tàfìyà ìn kɪra ɗansàndá?

A

this way, thus
he sat
Am I to sit like this with
this pain?

hakà

yā zaunā

Hakà zaṇ zaunā dà cīwòṇ?

B

What do I care?

Ìṇā ruwānā?

A

extremely; (with neg.)
(not) at all

dà gāskē

school

Isn't your daughter going to
school at all?

makarantā

Dà gāskē nè 'yarkà bātà
tāfiyā makarantā?

B

Who told you that?

Wā ya gayā mākà?

A

they say

I just hear what they say.

anā fadī

Nājī nè anā fadī.

B

lie

It's a lie!

karyā

Karyā nè.

NOTES

Note 17.1 /bā-/ - Negative Progressive

Baka tafiya ko'ina daga nan.

Bana tafiya in kira d'ansanda?

'Yarka bata tafiya makaranta?

/bā-/ with a suffix pronoun followed by a verbal noun is the negative progressive '(so-and-so) is not (doing such-and-such)'. It is the negative counterpart of /nā/ plus verbal noun (see Notes 15.2, 16.1). The suffix pronouns after /bā-/ always have low tone. The more usual forms (using /zuwā/ as an example of a verbal noun) are:

bānì zuwā I'm not coming

bāmù zuwā we're not coming

bākà zuwā you're not coming

bākù zuwā you (pl) are not
coming

bāki zuwà you (f) are not
coming

bāyà zuwà he's not coming

bātà zuwà she's not coming

bāsù zuwà they're not coming

bā'ā zuwà no one's coming

There are also short forms /baṇ zuwà/ and /baì zuwà/ for 'I' and 'he' respectively. Another set of pronouns is sometimes used. These are:

bānā	bāmwa
bākā	bākwā
bākyā	
bāyā	bāswā
bātā	bā'ā

Of this set some are more used than others.

Note 17.2 /ruwan/ 'the business of - '

Ina ruwana?

/ruwan/ is used in the sense of 'the business of, the affair of, the concern of'. It frequently occurs after /inā/ meaning 'in what way (is it the business of)', 'what (business is it of)' or after /bā' / 'it is no (concern of)':

inā ruwānkà?	What business is it of yours?
Bā' ruwankà.	It's no business of yours!

GRAMMATICAL DRILL

GD 17.1 /bā-/ Negative Progressive

The following is basically a transform drill, with the pattern:

Perfective
Progressive

Negative Perfective
Negative Progressive

In most cases there is at least one substitution for the progressive forms.

	Àlì yā dāwō kāsūwā.	Àlì bàì dāwō kāsūwā ba.
Prog.	Àlì yanā dāwōwā <u>kāsūwā</u> .	Àlì bāyā dāwōwā kāsūwā.
yau	Alì yana dawowa yau.	Alì baya dawowa yau.
	Mammàn yā mantā dà hūlarsà.	Mamman bai manta da hularsa ba.
Prog.	Mammàn yanā mantāwā dà <u>hūlarsà</u> .	Mammàn bāyā mantāwā dà hūlarsà.
Pron.	Mamman yana mantawa da ita.	Mamman baya mantawa da ita.
	Na tahō gidā.	Ban taho gida ba.
Prog.	Inā tahōwā <u>gidā</u> .	Bānā tahōwā gidā.
aikì	<u>Ina</u> tahowa aikì.	Bana tahowa aikì.
(kaì)	Kana tahowa <u>aikì</u> .	Baka tahowa aikì.
asìbitì	<u>Kana</u> tahowa asìbitì.	Baka tahowa asìbitì.
(kē)	Kina tahowa <u>asìbitì</u> .	Bakì tahowa asìbitì.
nan	<u>Kina</u> tahowa nan.	Bakì tahowa nan.
(mū)	Muna tahowa nan.	Bamu tahowa nan.
	Hàlīmā tā tunā dà Mūsā.	Halima bata tuna da Musa ba.
Prog.	Hàlīmā tanā tunāwā dà <u>Mūsā</u> .	Hàlīmā bātā tunāwā dà Mūsā.
Pron.	Halima tana tunawa da shi.	Halima bata tunawa da shi.

	Mammàn yā tàm̀bà̀yā.	Mamman bai tambaya ba.
Prog.	<u>Mammàn</u> yanà tàm̀bà̀yāwā.	Mammàn bāyà tàm̀bà̀yāwā.
Hàlīmà	<u>Halima</u> tana tambayawa.	Halima bata tambayawa.
ma 'aìkàtā	Ma 'aikata suna tambayawa.	Ma 'aikata basu tambayawa.
	Yārā sun tàm̀bà̀yēni.	Yara basu tambayeni ba.
Prog.	<u>Yārā</u> sunà tàm̀bà̀yātā.	Yārā bāsù tàm̀bà̀yātā.
àkàwū	Akawu yana tambayata.	Akawu baya tambayata.
(shī)	Akawu yana tambayarsa.	Akawu baya tambayarsa.
(mū)	Akawu yana tambayarmu.	Akawu baya tambayarmu.
	Shēhù yā fārà aìkì.	Shehu bai fara aiki ba.
Prog.	<u>Shēhù</u> yanà fārà aìkì.	Shēhù bāyà fārà aìkì.
Àsàbe	Asabe tana fara aiki.	Asabe bata fara aiki.
	Lawàl yā tàfì gídā.	Lawal bai tafi gida ba.
Prog.	Lawàl yanà tàfìyà gídā.	Lawàl bāyà tàfìyà gídā.
	Yārōnā yā kai àbinci gídā.	Yarona bai kai abinci gida ba.
Prog.	Yārōnā yanà kai <u>àbinci</u> gídā.	Yārōnā bāyà kai àbinci gídā.
Pron.	Yarona yana kaishi gida.	Yarona baya kaishi gida.

	Yārā sun ajiye rīgā à àkwàtì.	Yara basu ajiye riga a akwatì ba.
Prog.	Yārā sunà ajiye <u>rīgā</u> à àkwàtì.	Yārā bāsù ajiye rīgā à àkwàtì.
Pron.	Yara suna ajiyeta a akwatì.	Yara basu ajiyeta a akwatì.
	Àsàbè tã sàcì wākē.	Asabe bata saci wake ba.
Prog.	Àsàbè tanà sātàn <u>wākē</u> .	Àsàbè bātã sātàn wākē.
Pron.	Asabe tana satansa.	Asabe bata satansa.
	Kun shaidā masà sakon.	Baku shaida masa sakon ba.
Prog.	Kunà shaidā masà sakon.	Baku shaida masa sakon.

The following drill has the first sentence in the perfective.
The transforms are:

	Perfective	→	Negative Perfective
	Future	→	Negative Future
	Optative	→	Negative Optative
	Progressive	→	Negative Progressive
	Àlì yā dāwō kàsuwā.		Àlì bàì dāwō kàsuwā ba.
F	Àlì zai dāwō kàsuwā.		Àlì bà zai dāwō kàsuwā ba.
O	Àlì yà dāwō kàsuwā.		Kadà Àlì yà dāwō kàsuwā.
Pro	Àlì yanà dāwōwā kàsuwā.		Àlì bāyà dāwōwā kàsuwā.

	Àsàbè tājī yā fadī àkwai aiki.	Asabe bata jī ya fadī akwai aiki ba.
F	Asabe zata jī ya fadī akwai aiki.	Asabe ba zata jī ya fadī akwai aiki ba.
O	Asabe tājī yā fadī akwai aiki.	Kada Asabe tājī ya fadī akwai aiki.
Pro	Asabe tana jī yana fadī akwai aiki.	Asabe bātā jī yana fadī akwai aiki.
	Dà gaskē nè yā gamu dà mātarsà.	Da gaske ne bai gamu da matarsa ba.
F	Da gaske ne zai gamu da matarsa.	Da gaske ne ba zai gamu da matarsa ba.
O	Da gaske ne yā gamu da matarsa.	Da gaske ne kada ya gamu da matarsa.
Pro	Da gaske ne yana gamuwa da matarsa.	Da gaske ne baya gamuwa da matarsa.
	Yārā sun gudu dàgà asibiti.	Yara basu gudu daga asibiti ba.
F	Yara zasu gudu daga asibiti.	Yara ba zasu gudu daga asibiti ba.
O	Yara sù gudu daga asibiti.	Kada yara su gudu daga asibiti.
Pro	Yara suna gudu daga asibiti.	Yara basu gudu daga asibiti.
	Yā tafi hakà bā` kōmai à wajensà.	Bai tafi haka ba komai a wajensa ba.
F	Zai tafi haka ba komai a wajensa.	Ba zai tafi haka ba komai a wajensa ba.

O	Yà tafi haka ba komai a wajensa.	Kada ya tafi haka ba komai a wajensa.
Pro	Yana tafiya haka ba komai a wajensa.	Baya tafiya haka ba komai a wajensa.
	Yā zaunā à gīdā dà mātarsà.	Bai zauna a gida da matarsa ba.
F	Zai zauna a gida da matarsa.	Ba zai zauna a gida da matarsa ba.
O	Yà zauna a gida da matarsa.	Kada ya zauna a gida da matarsa.
Pro	Yana zaunawa a gida da matarsa.	Baya zaunawa a gida da matarsa.
	Hàlīmà tā tafi makarantā dà yārā.	Halima bata tafi makaranta da yara ba.
F	Halima zata tafi makaranta da yara.	Halima ba zata tafi makaranta da yara ba.
O	Halima tā tafi makaranta da yara.	Kada Halima ta tafi makaranta da yara.
Pro	Halima tana tafiya makaranta da yara.	Halima bata tafiya makaranta da yara.

UNIT 18

BASIC SENTENCES

Audu

Good evening.

Baṙkà dà yammā.

Bello

Good evening (to you).

Baṙkà kàdaɪ.

A

money

kuɗī / kuɗī

Does Halilu have any money?

Hàlìlù nà dà kuɗí?

B

anɪnɪ

àṇīnī

He doesn't even have an anɪnɪ.

Bā̀shɪ dà kō àṇīnī.

A

senior or only wife

uwaṙɗɪdā

What about his wife?

Uwaṙɗɪdansa fá?

B

She doesn't have anything.

Bā̀ta dà kōmaɪ.

A

Are your neighbors here?

Maḙwàbtankù nà nán?

B

Even if they are here, they
don't have any.

Kō sunà nà bā̀su dà shī.

A

Is that so? [Well], may God
give us [what we need].

Tó? Allàh yà bāmù.

B

Amen. (Amen).

Àmɪn-àṁɪn.

NOTES

Note 18.1 Expressions of Possession

Note 18.1.1 /nǎ/ plus /dà/ phrase

Halilu nǎ dà kurdı.

Previous notes have given the usage of /nǎ/ before nouns, as well as before words such as /nan/ 'here'. The above example shows the use of /nǎ/ before a phrase in /dà/ 'with'. This combination is equivalent to English 'have, has' (indicating possession).

Compare:

inǎ dà shī	I have it	munǎ dà shī	we have it
kanǎ dà shī	you (m) have it	kunǎ dà shī	you have it
kinǎ dà shī	you (f) have it		
yanǎ dà shī	he has it	sunǎ dà shī	they have it
tanǎ dà shī	she has it	anǎ dà shī	someone has it

Note 18.1.2 /bǎ`/ plus /dà/ phrase

Bǎnı dà niyyar fıtı dama.

Bǎshı dà ko anını.

Bǎta dà kōmaı.

/bǎ`-/ (with pronoun suffix) plus /dà/ is the negative equivalent of /nǎ dà/. The pronoun usually has high tone.

Inǎ dà niyyar fıtı dama.

Bǎnı dà niyyar fıtı dama.

Halıma nǎ dà kudı.

Halıma bǎta dà kudı.

Note that the negative following a noun subject always uses a pronoun suffix. A noun may have /nǎ/ alone following it, but the negative must have the pronoun (as /bā̀ta/) when it follows a noun subject.

The negative may be used without a preceding noun, as in /bā̀ laifī/ or /bā̀ dà kudī/. (see Note 18.2)

Note 18.2 Review of Negative Forms

Note 18.2.1 /ba/

I, bā̀ laifī.

Bān fīta nā ganī ba.

ī, àmma bà dà yawà bà.

Bà zāmù jē ba.

Kā san wàsù mutāne bā̀su dà hankālī.

Bā̀ni da niyyār fītā dāmā.

Bākà tàfiyā kōinā dàgà nan.

These are random examples of /ba/ as a negative. They may be summarized as follows.

1. /bā-....ba/ negates the following verb forms

Perfective	bān zō ba	(/bā-....ba/ added to optative forms)
------------	-----------	--

Future	bà zan zō ba
--------	--------------

2. /bā-....ba/ negates non-verbal phrases and clauses.

Noun - /nē/	bā sarkī ba nē/
-------------	-----------------

Prepositional Phrase	/bā dà yawà ba/
----------------------	-----------------

See Note 9.1 for negation of pronoun with verb phrase in apposition.

3. /bā-/ plus low tone suffix pronoun is the negative progressive.

Negative Progressive /bāmù tàfīyǎ/

4. /bā`/

- 4.1 /bā`/ without suffix pronoun. This is the negative equivalent of /àkwai/ 'there exists, there existed', that is, 'there isn't, there wasn't'.

Negates existence /bā` laifī/

Negates existence of partial /bā` dà kudī/

The last example is the negative of 'some money', 'without any money', not 'there is no money'.

- 4.2 /bā`-/ plus pronoun. This is used with /dà/ for 'X does not have':

Negative possession /bā`shī dà kōmai/

5. /bābù/ This is a longer form, used when an independent negative is needed, and in some other more specialized uses. (This word has not occurred in the Basic Sentences.)

Negative assertion /bābù/ 'no' ('there isn't any')

Note 18.2.2 Other negatives.

Ā'ā, kusa ne.

Kadà ka damu.

The other negative forms which have occurred are the above: /ā'ā/ 'no' and /kadà-/, the negative prefix for the optative.

Note 18.3 Verb: /bā/ 'give'

Allàh yà bāmù

The verb /bā/ 'give' is /bā/ before pronoun suffixes, /bā`/ before nouns. The pronoun suffix or the first noun after the verb indicates the recipient of the giving. Compare:

yā bā` yārā rīgā He gave the boys robe[s].

yā bāsù rīgā He gave them robe[s].

/bā/ may also be used with /dà/ before the object given: /yā bā dà rīgā/ 'he gave a robe'. If the recipient is mentioned it follows the preposition /gà/ (before noun) ~ /gàrē-/ (before pronoun): /yā bā dà rīgā gà Bellò/, /yā bā dà rīgā gàrēshì/.

GRAMMATICAL DRILL

GD 18.1 /nā dà/, /bā` dà/

Certain of the following drills may also be put into negative (or affirmative) transforms. These will be indicated.

	Mūsā nā dà <u>kudī</u> àmmā yā bā`màtarsà.
dōkī	Musa na da <u>dokī</u> amma ya ba matarsa.
àkwàtī	Musa na da <u>akwatī</u> amma ya ba matarsa.
gīdā	Musa na da <u>gīdā</u> amma ya ba matarsa.
àlkalāmī	Musa na da alƙalami amma ya ba <u>matarsa</u> .
'yarsà	Musa na da alƙalami amma ya ba <u>'yarsa</u> .
uwaṛsà	Musa na da alƙalami amma ya ba <u>uwaṛsa</u> .
Hàlīmà	Musa na da alƙalami amma ya ba <u>Halīma</u> .
kāfintà	Musa na da alƙalami amma ya ba <u>kafinta</u> .
Shēhù	Musa na da alƙalami amma ya ba Shehu.

	<u>Inà</u> dà kudī wajen Shēhù.
(ita)	<u>Tana</u> da kudī wajen Shehu.
(ka ₁)	<u>Kana</u> da kudī wajen Shehu.
(mū)	<u>Muna</u> da kudī wajen Shehu.
(shī)	Yana da <u>kudī</u> wajen Shehu.
àbinci	Yana da <u>abinci</u> wajen Shehu.
tàkàlmī	Yana da <u>takalmī</u> wajen Shehu.
māgānī	Yana da <u>magani</u> wajen Shehu.
rīgā	Yana da <u>riga</u> wajen Shehu.
kātākō	Yana da <u>katako</u> wajen Shehu.
gyàdā	Yana da <u>gyada</u> wajen Shehu.
sākō	Yana da <u>sako</u> wajen Shehu.
tābā	Yana da <u>taba</u> wajen Shehu.
ànīnī	Yana da <u>anini</u> wajen Shehu.

The above drill is to be put into the negative.

Bānī dà kudī wajen Shēhù. etc.

	Uwargidātā bāta dà lābārī nā <u>dāwō</u> .
sāuka	Uwargidata bata da labarī na <u>sauka</u> .
tafī	Uwargidata bata da labarī na <u>tafi</u> .
dāukā	Uwargidata bata da labarī na <u>dauka</u> .
sāyā	Uwargidata bata da labarī na <u>saya</u> .
sātā	Uwargidata bata da labarī na <u>sata</u> .
gudū	Uwargidata bata da labarī <u>na</u> gudu.
(shī)	Uwargidata bata da labarī <u>ya</u> gudu.
(mū)	Uwargidata bata da labarī <u>mun</u> gudu.
(sū)	Uwargidata bata da labarī <u>sun</u> gudu.
(kū)	Uwargidata bata da labarī <u>kun</u> gudu.

The above drill is to be put into the affirmative.

	Uwargidansā tanā dà <u>àkwāti</u> mǎi kyau.
dōkī	Uwargidansa tana da <u>doki</u> mai kyau.
'yā	Uwargidansa tana da <u>'ya</u> mai kyau.

rīgā	<u>Uwargidansa</u> tana da riga mai kyau.
uwā	<u>Uwarsa</u> tana da riga mai kyau.
'yā	<u>'Yarsa</u> tana da riga mai kyau.
mātā	<u>Matarsa</u> tana da riga mai kyau.

Repeat the above drill in the negative.

	Kanā dà <u>àlkalāmī</u> à nán?
tābā	Kana da <u>taba</u> a nan?
māgānī	Kana da <u>magani</u> a nan?
kuḍī	<u>Kana</u> da kuḍi a nan?
(kē)	Kina da kuḍi a <u>nan</u> ?
gīdā	Kina da kuḍi a <u>gida</u> ?
ōfīs	<u>Kina</u> da kuḍi a ofis?
(kū)	Kuna da kuḍi a <u>ofis</u> ?
wajēnā	Kuna da kuḍi a <u>wajena</u> ?
ajīyē	Kuna da kuḍi a <u>ajije</u> ?
àkwātī	Kuna da kuḍi a <u>akwati</u> ?
can	Kuna da kuḍi a can?

in safekeeping

Repeat the above in the negative.

	Mātarkā bāta dà komāi nē?
'yarsa	'Yarsa bata da <u>komai</u> ne?
gaskiyā	<u>'Yarsa</u> bata da gaskiya ne?
dānā	Dana bashi da gaskiya ne?
hankālī	<u>Dana</u> bashi da hankali ne?
makwabtānā	Makwabtana basu da <u>hankali</u> ne?
lāfiyā	<u>Makwabtana</u> basu da lafiya ne?
uwargīdā	Uwargida bata da <u>lafiya</u> ne?
yārā	<u>Uwargida</u> bata da yara ne?
ma 'aīkātā	Ma 'aikata basu da <u>yara</u> ne?
sūkūnī	<u>Ma 'aikata</u> basu da sukuni ne?
bābbañ àkāwū	Babban akawu bashi da <u>sukuni</u> ne?
lōkaci	<u>Babban akawu</u> bashi da lokaci ne?

jàkādàn Ingilà Jakadan Ingila bashi da lokaci ne?
 nāshì Jakadan Ingila bashi da nashi ne?

Repeat the above drill in the affirmative, omitting /nè/.

Matarka tana da komai. etc.

Àbinci nà dà kyaù àmmā bā` yawà.
 ruwā Ruwan na da kyau amma ba yawa.
 kātākō Katakon na da kyau amma ba yawa.
 gyādā Gyadar na da kyau amma ba yawa.
 wākē Waken na da kyau amma ba yawa.
 māgānī Maganin na da kyau amma ba yawa.

 In yanà dà sùkūnì yàjē gòbe dà rāna.
 kārḃā In yana da sukuni ya karḃa gobe da rana.
 fadī In yana da sukuni ya fadī gobe da rana.
 kai In yana da sukuni ya kai gobe da rana.
 (itā) In tana da sukuni ta kai gobe da rana.
 (kai) In kana da sukuni ka kai gobe da rana.
 (kē) In kina da sukuni kī kai gobe da rana.
 (sū) In suna da sukuni su kai gobe da rana.
 yammā In suna da sukuni su kai gobe da yamma.
 darē In suna da sukuni su kai gobe da dare.

Repeat the above drill in the negative.

Kanà dà lābārì wani yārò yāzò nán?
 (kē) Kina da labari wani yaro yazo nan?
 (kū) Kuna da labari wani yaro yazo nan?
 dānsāndā Kuna da labari wani dansanda yazo nan?
 mùtūm Kuna da labari wani mutum yazo nan?
 māi māgānī Kuna da labari wani mai magani yazo nan?
 àkākū Kuna da labari wani akawu yazo nan?

Repeat the above drill in the negative.

	Inā dà nīyyàr kai <u>tà</u> asībītì gòbe dà rāna.
Shēhù	Ina da niyyar kai <u>Shehu</u> asībītì gobe da rana.
yārā	Ina da niyyar kai yara <u>asībītì</u> gobe da rana.
makarantā	Ina da niyyar kai yara <u>makaranta</u> gobe da rana.
gīdā	Ina da niyyar kai yara <u>gīda</u> gobe da rana.
ōfīs	Ina da niyyar kai yara <u>ofīs</u> gobe da rana.
kāsuwā	Ina da niyyar kai yara <u>kasuwa</u> gobe da rana.
wajensā	Ina da niyyar kai yara <u>wajensa</u> gobe da rana.
ma'aikatarμū	Ina da niyyar kai yara ma'aikatarμu gobe da rana.

Repeat the above drill in the negative.

	Bānī dà sùkūnīn fītā sai lōkàcī yā kusa.
(ita)	Bā <u>ta</u> da sukunin fīta sai lokacī ya kusa.
(sū)	Bā <u>su</u> da sukunin fīta sai lokacī ya kusa.
(shī)	Bā <u>shi</u> da sukunin <u>fīta</u> sai lokacī ya kusa.
gyārāwā	Bā <u>shi</u> da sukunin <u>gyarawa</u> sai lokacī ya kusa.
shiryāwā	Bā <u>shi</u> da sukunin <u>shiryawa</u> sai lokacī ya kusa.
ajiyēwā	Bā <u>shi</u> da sukunin <u>ajiyewa</u> sai lokacī ya kusa.
karḡā	Bā <u>shi</u> da sukunin karḡa sai lokacī ya kusa.

The affirmative transform of this is:

Inā da sùkūnīn fītā àmmā sai lōkàcī yā kusa. etc.

Following is a substitution with negative transform:

	Wàtàkīlā kanā dà dāmā anjumā.	[Wàtàkīlā bāka dà dāmā anjumā.]
(ke)	Watakīla kinā da dama anjuma.	[Watakīla bāki da dama anjuma.]
(itā)	Watakīla tanā da dama anjuma.	[Watakīla bāta da dama anjuma.]
(shī)	Watakīla yanā da dama anjuma.	[Watakīla bāshi da dama anjuma.]

GD 18.2 Negative

Some uses of *bā`* are drilled here:

	À shaidā makù <i>bā`</i> zuwà <u>asibitì</u> lōkàcín aìkì.
kō'inā	A shaida maku ba zuwa <u>ko'ina</u> lokacin aiki.
can	<u>A</u> shaida maku ba zuwa can lokacin aiki.
(nī)	In shaida <u>maku</u> ba zuwa can lokacin aiki.
(ka ₁)	In shaida <u>maka</u> ba zuwa can lokacin aiki.
(kē)	In shaida maki ba zuwa can lokacin aiki.
	Yau <i>bā`</i> <u>gyādā</u> à kāsuwā sai wākē.
dabbōbī	Yau ba <u>dabbobɪ</u> a kasuwa sai wake.
kōmai	Yau ba komai a kasuwa sai <u>wake</u> .
mutānē	Yau ba komai a kasuwa sai <u>mutane</u> .
kātākō	Yau ba komai a kasuwa sai <u>katako</u> .
àbincì	Yau ba komai a kasuwa sai <u>abinci</u> .
tābā	Yau ba komai a kasuwa sai taba.
	Àkwai <u>àbincì</u> àmmā <i>bā`</i> kyau.
ruwā	Akwai <u>ruwa</u> amma ba kyau.
àkwātì	Akwai <u>akwatɪ</u> amma ba kyau.
wākē	Akwai <u>wake</u> amma ba kyau.
māgānī	Akwai <u>magani</u> amma ba kyau.
karfē	Akwai karfe amma ba kyau.

UNIT 19

BASIC SENTENCES

Audu

Hello ('greetings at work').

Sànnu dà aiki.

Bello

How do you do.

Yawwā, sànnu kàda.

A

he cut

yā sārè

tree

itācē

Who cut down this tree?

Wā ya sārè itācén nān?

B

We're the ones who cut it down.

Mū mukā sārè.

A

permission

izini

Who gave you permission?

Wā ya bākù iziní?

B

those to whom it belongs

māsu shi

The owners are the ones who
gave us [permission].

Māsu shī sukā bāmù.

A

malam, dignitary

mālām

bush, jungle, forest

dājì

forester

mālāmin dājì

Did you tell the forester?

Kun gayā wā mālāmin dājì?

B

What business is it of yours?

Ìnā ruwánkà?

A

because, on account of

sabòdà

he looked, inspected

yā dūbā

I (regularly) inspect

nī nakàn dūbā

Because I am the one who inspects
the forest.

Sabòdà nī nakàn dūbā dājìn.

B

Yes, we told him.

Tṑ, mun gayā masà.

NOTES

Note 19.1 Relative Perfective

Mu muka sare.

Masu shi suka bamu.

Throughout the units verb forms have occurred which had short vowels instead of long for the prefixes, as /ya/ in /kāzō dà sàkon dà ya gayā màkà?/ (Unit 4) and /ka/ in /Lōkàcìn dà ka sāmī sùkūnī/ (Unit 10). These short vowel prefixes (with high tone) and the forms with the /-kà/ suffix, such as /sukà/, are the relative form of the verb (see Note 4.2). The full forms are:

nazō mukà zō

kazō kukà zō

kíkà zō

yazō sukà zō

tazō akà zō

The verb form following the /na/, etc. prefixes is the same as in the straight perfective with allowance for some variation in the length of the final vowel.

The relative form is in the nature of a subordinate clause:

The owners it was who gave us permission.

We are the ones who cut it down.

There are certain positions in which the relative form is regularly used when a perfective aspect is called for. In general the relative is used when a word or phrase (other than the subject of the verb) comes before the verb. This includes many constructions, of which the following are very frequent ones:

1. After /wà/ 'who' /mè/ 'what' /inā/ 'where', /ìdan/ 'if', as well as compounds with /wa/ and /me/ and other question words such as /yàushè/ 'when?'.

À gidan wà akà yí?	At whose house was it done?
Wà ya gayà mákà?	Who [was it] that told you?
Mè ya sā` bàzākù jē bá?	What [was it] which caused that you not to go?
Ìnā ka ajiye rìgar Shēhù?	Where did you put Shehu's robe?
Wà ya sārè itàcén nà?	Who [was it] who cut down the tree?

Note that the answer to such a question, if it is specific, also uses the relative:

Mū mukà sārè.	We [are the ones] who cut [it] down.
---------------	---

2. After /dà/ and compounds in /-dà/.

Lōkàcín dà ka sāmī sùkūnì.	The time that you get the time to do something.
----------------------------	--

Bā` wandà ya shaidā minì.

There was) no one (who)
told me.

3. In a clause after /nē/, /cē/.

Rīgar Àsàbe cē ka d'aukà?

Was it Asabe's robe that you
took?

Àsàbe cē tacē` àbānì 'yankunne.

It was Asabe who said to give
me the earrings.

In many constructions, both the ordinary perfective or the relative perfective might be used. The word order may require the relative. Compare:

Mun dāwō bāyan kwānā biyu.

We returned two days later.

Bāyan kwānā biyu mukà dāwō.

It was two days later when
we arrived.

Here the position of /bayan kwana biyu/ requires the relative in the second example.

Compare /nī/ and /nī nē/ in:

Nī nā maṅta wajen.

I forgot the place.

Nī nē na maṅta wajen.

I was the one who forgot
the place.

Compare also:

Inà tàfiyà na gàmu dà mātarkà.

[It was] as I was going
along that I met your
wife.

Here the relative form shows a connection to the preceding. Were one to separate the clauses, the simple perfective could be used.

/idan/ followed by the relative corresponds to English 'if', followed by the perfective it corresponds to 'when'.

Note 19.2 Prefix /màl-/ , /màsù-/

Sannu da hutawa maigida.

Masu shi suka bamu.

The prefix /màl-/ indicates 'one to whom there belongs or pertains'. The /-l-/ of /mal-/ is the third person singular (as the /-l-/ in /bàizō ba/). There is no variation for gender. /màsù/ is the plural, 'ones to whom there belongs or pertains'. 'Householders' is therefore /màsù gidā/ and 'the one who owns it' is /màl shī/.

The spelling is inconsistent in joining this prefix to the following item.

/maràs/ or /marà/ is the opposite of /màl/: /maràs gidā/ or /marà gidā/ 'one who does not have a house'. /maràsā/ is the opposite of /màsù/: /maràsā gidā/.

GRAMMATICAL DRILL

GD 19.1 Perfective Relative

	<u>Nī</u> kaɗaɪ na sàuka à Amírka.
shī	<u>Shi</u> kaɗaɪ ya sauka a Amírka.
kaɪ	<u>Kaɪ</u> kaɗaɪ ka sauka a Amírka.
ɪtā	<u>Ita</u> kaɗaɪ ta sauka a Amírka.
kē	<u>Ke</u> kaɗaɪ kɪka sauka a Amírka.
sū	<u>Su</u> kaɗaɪ suka sauka a Amírka.
kū	<u>Ku</u> kaɗaɪ kuka sauka a Amírka.
mū	<u>Mu</u> kaɗaɪ muka sauka a Amírka.
	<u>Mū</u> mukà dūbà àbincɪn dà ta ajiyē nan.
sū	<u>Su</u> suka duba abincɪn da ta ajiye nan.
kū	<u>Ku</u> kuka duba abincɪn da ta ajiye nan.
kē	<u>Ke</u> kɪka duba abincɪn da ta ajiye nan.

itā	<u>Ita</u> ta duba abincin da ta ajiye nan.
kai	Kai ka duba <u>abincin</u> da ta ajiye nan.
sākō	Kai ka duba <u>sakon</u> da ta ajiye nan.
àkwàtī	Kai ka duba <u>akwatın</u> da ta ajiye nan.
itācē	Kai ka duba itacen da ta ajiye nan.

	Înā ruwankà dà aikin dà suka yí?
(kē)	Ina ruwanki da aikin da suka yi?
(nī)	Ina ruwana da aikin da suka yi?
(kū)	Ina ruwanku da aikin da suka yi?
(sū)	Ina ruwansu da aikin da suka yi?
(itā)	Ina ruwanta da aikin da suka yi?
(mū)	Ina ruwanmu da aikin da suka yi?
laifī	Ina ruwanmu da laifin da suka yi?
karyā	Ina ruwanmu da karyan da suka yi?
kōyō	Ina ruwanmu da koyon da suka yi?
nīyyā	Ina ruwanmu da niyyar da suka yi?
sātā	Ina ruwanmu da satar da suka yi?
tāmbayā	Ina ruwanmu da tambayar da suka yi?

	Kō'înā yajē zai dāwō gīdā dà yamma.
(mū)	Ko'ina muka je zamu dawo gida da yamma.
(sū)	Ko'ina suka je zasu dawo gida da yamma.
(an)	Ko'ina aka je za'a dawo gida da yamma.
(itā)	Ko'ina taje zata dawo gida da yamma.
(nī)	Ko'ina naje zan dawo gida da yamma.

	Fushin mē <u>Hālīmā</u> tayi jiyā à wajen áikī?
yārā	Fushin me yara suka yi jiya a wajen aiki?
kāfīntā	Fushin me kafinta yayi jiya a wajen aiki?
(kū)	Fushin me kuka yi jiya a wajen aiki?
tārō	Fushin me kuka yi jiya a wajen taro?
kwallō	Fushin me kuka yi jiya a wajen kwallo?

soccer

	Wajen inā <u>Yūsufu</u> ya hārbétà?
ma 'aìkàtā	Wajen ina <u>ma'aikata</u> suka harbeta?
(kū)	Wajen ina <u>kuka</u> harbeta?
dānsāndā	Wajen ina <u>dānsanda</u> ya harbeta?
dōkī	Wajen ina doki ya harbeta?
	Wànè irin <u>aikī</u> akà yī à gidānsà?
tārō	Wane irin <u>taro</u> aka yī a gidansa?
abīncī	Wane irin <u>abinci</u> aka yī a gidansa?
gyārā	Wane irin gyara aka yī a <u>gidansa</u> ?
asībītī	Wane irin gyara aka yī a <u>asibiti</u> ?
ōfīs	Wane irin gyara aka yī a <u>ofis</u> ?
makarantā	Wane irin gyara aka yī a makaranta?
	Sū nawā <u>ya</u> ganī jīyā à dājī?
(kaī)	Su nawa <u>ka</u> ganī jīya a daji?
(kū)	Su nawa <u>kuka</u> ganī jīya a daji?
(an)	Su nawa <u>aka</u> ganī jīya a daji?
(sū)	Su nawa suka <u>ganī</u> jīya a daji?
kwānā	Su nawa suka <u>kwana</u> jīya a daji?
yīnī	Su nawa suka <u>yīnī</u> jīya a daji?
dadē	Su nawa suka <u>dadē</u> jīya a daji?
	Wànè lōkacī <u>sukà</u> kaī sākōn nān?
(itā)	Wane lokaci <u>ta</u> kaī sakon nan?
(an)	Wane lokaci <u>aka</u> kaī sakon nan?
(kaī)	Wane lokaci <u>ka</u> kaī sakon nan?
(mū)	Wane lokaci <u>muka</u> kaī sakon nan?
(kū)	Wane lokaci kuka kaī <u>sakon</u> nan?
tākālmī	Wane lokaci kuka kaī takalmin nan?
	Mè yāsā` ta dadē à <u>asībītī</u> ?
kāsuwā	Me yasa ta dadē a <u>kasuwa</u> ?
gidā	Me yasa ta dadē a <u>gida</u> ?
can	Me yasa ta dadē a <u>can</u> ?
ōfīs	Me yasa ta dadē a <u>ofis</u> ?

nañ	Me yasa ta daɗe a <u>nañ</u> ?
dājī	Me yasa ta daɗe a <u>daɗi</u> ?
makarantā	Me yasa <u>ta</u> daɗe a makaranta?
(kū)	Me yasa <u>kuka</u> daɗe a makaranta?
(kē)	Me yasa <u>kika</u> daɗe a makaranta?
(mū)	Me yasa muka daɗe a makaranta?

	<u>Wā</u> ya barɗ itācē à nañ bā` izinī?	<i>left</i>
shī	<u>Shi</u> ya barɗ itace a nan ba izini?	
kū	<u>Ku</u> kuka barɗ itace a nan ba izini?	
kē	<u>Ke</u> kika barɗ <u>itace</u> a nan ba izini?	

	<u>Hālīmā</u> ta sārē, bā` ruwānā idan akā tām̄bāyā.	
Bellō	<u>Bello</u> ya sare, ba ruwana idan aka tambaya.	
yārā	<u>Yara</u> suka sare, ba ruwana idan aka tambaya.	
mātā	<u>Mata</u> suka sare, ba ruwana idan aka tambaya.	
ma'aikātā	Ma'aikata suka <u>sare</u> , ba ruwana idan aka tambaya.	
ajijē	Ma'aikata suka <u>ajije</u> , ba ruwana idan aka tambaya.	
ɗaukē	Ma'aikata suka <u>ɗauke</u> , ba ruwana idan aka tambaya.	
kārɓā	Ma'aikata suka <u>karɓa</u> , ba ruwana idan aka tambaya.	
(kē)	Ma'aikata suka <u>karɓa</u> , ba ruwanki idan aka tambaya.	
(shī)	Ma'aikata suka <u>karɓa</u> , ba ruwansa idan aka tambaya.	
(mū)	Ma'aikata suka <u>karɓa</u> , ba ruwanmu idan aka tambaya.	

The following is a question with four answers, each with a negative transform. The recording does not have the substitution cues. The student is first to drill by repeating, then drill giving the answer or the negative transform, going by the written cues. (Note that the negative is negating /jiya da yamma/ '[it was not] yesterday evening that...'.)

Wàcē rānā ka ɗaukē àlkalāmīnkā?

Jiyā da yamma na ɗaukē
àlkalāmīnā.

Bā jiyā dà yamma na ɗaukē
àlkalāmīnā ba.

[(ɪtā)]	Jiya da yamma ta ɗauke alkalaminta.	Ba jiya da yamma ta ɗauke alkalaminta ba.
[(sū)]	Jiya da yamma suka ɗauke alkalaminsu.	Ba jiya da yamma suka ɗauke alkalaminsu ba.
[(mū)]	Jiya da yamma muka ɗauke alkalamɪnmu.	Ba jiya da yamma muka ɗauke alkalamɪnmu ba.

GD 19.2 /māɪ/, /māsu/

	Māsu <u>sū</u> suka ɗauka watakila, amma ban tabbata ba.
ɪtā	Masu <u>ɪta</u> suka ɗauka watakila, amma ban tabbata ba.
shī	Masu <u>shī</u> suka ɗauka watakila, amma ban tabbata ba.
(shī)	Mai shi <u>ya</u> ɗauka watakila, amma ban tabbata ba.
(ɪtā)	Mai shi ta <u>ɗauka</u> watakila, amma ban tabbata ba.
manṭā	Mai shi ta <u>manṭa</u> watakila, amma ban tabbata ba.
aikō	Mai shi ta <u>aiko</u> watakila, amma ban tabbata ba.
ganī	Mai shi ta <u>gani</u> watakila, amma ban tabbata ba.
gyārā	Mai shi ta <u>gyara</u> watakila, amma ban tabbata ba.

GD 19.3 Variation Drill

	Yà <u>tàfi</u> yanzu, saboda anjuma ba lokaci.
dūbā	Ya <u>duba</u> yanzu, saboda anjuma ba lokaci.
ɗaukà	Ya <u>ɗauka</u> yanzu, saboda anjuma ba lokaci.
kàrbā	Ya <u>karɓa</u> yanzu, saboda anjuma ba lokaci.
shiryā	Ya <u>shirya</u> yanzu, saboda anjuma ba lokaci.
zō	Ya <u>zo</u> yanzu, saboda anjuma ba lokaci.
fadī	Ya <u>faɗi</u> yanzu, saboda anjuma ba lokaci.
tahō	Ya <u>taho</u> yanzu, saboda anjuma ba lokaci.
tambāyā	Ya <u>tambaya</u> yanzu, saboda anjuma ba lokaci.
zaunā	Ya zauna yanzu, <u>saboda</u> anjuma ba lokaci.
ɪdan	Ya zauna yanzu, ɪdan anjuma ba <u>lokaci</u> .
dāmā	Ya zauna yanzu, ɪdan anjuma ba dama.

	Mūsā yā sāmī izinī wajen <u>bābbaṅ àkākū</u> .
bābbaṅ mālāmī	Musa ya samī izinī wajen <u>babbaṅ malamī</u> .
mālgīdā	Musa ya samī izinī wajen <u>maigīda</u> .
ḍansāṇḍā	Musa ya samī izinī wajen <u>ḍansanda</u> .
uwargīḍansā	Musa ya samī izinī wajen <u>uwargīḍansa</u> .
kāfīntā	Musa ya samī izinī wajen <u>kafīnta</u> .
īyālīnsā	Musa ya samī izinī wajen <u>iyalīnsa</u> .
sarkī	Musa ya samī izinī wajen sarkī.
	Mālāmīn <u>dabbōbī</u> yācē` kadà à kaisū.
asībītī	Malamīn <u>asībītī</u> yace kada a kaisu.
ḍājī	Malamīn <u>ḍajī</u> yace kada a kaisu.
makarāntā	Malamīn makaranta yace kada a kaisu.
yārā	Malamīn makaranta yace kada a kai <u>yara</u> .
(ītā)	Malamīn makaranta yace kada a kai <u>ta</u> .
tābā	Malamīn makaranta yace kada a kai <u>taba</u> .
kudī	Malamīn makaranta yace kada a kai <u>kudī</u> .
kōmai	Malamīn makaranta yace kada a kai komai.
	<u>Mammān</u> bà zai fushī ba idan akà àikēshī.
māsīnjā	<u>Masīnja</u> ba zai fushī ba idan aka aikeshī.
yārō	<u>Yaro</u> ba zai fushī ba idan aka aikeshī.
ḍansāṇḍā	<u>Ḍansanda</u> ba zai fushī ba idan aka aikeshī.
kāfīntā	<u>Kafīnta</u> ba zai fushī ba idan aka aikeshī.
mālgīdā	<u>Maigīda</u> ba zai fushī ba idan aka aikeshī.
mātātā	<u>Matata</u> ba zatai fushī ba idan aka aiketa.
'yarsā	<u>'Yarsa</u> ba zatai fushī ba idan aka aiketa.
uwargīdā	Uwargīda ba zatai fushī ba idan aka aiketa.

Note: /zai fushī/ for /zai yī fushī/, /zātāi fushī/ for /zātā yī fushī/

UNIT 20

BASIC SENTENCES

Audu

Hello, [I see you're]
resting, Bello!

Baṙkà dà hūṭāwā Bellò.

Bello

Hello!

Yāwā, baṙkà kàda.

A

when you have time
a walk

yàushè kakè dà sùkūnì
yāwō

When you have time, let's go
for a walk.

Yàushè kakè da sùkūnì, mūjè yāwō.

B

Saturday
[Let's let it go] until
Saturday.

àsabàr
Sai rānar àsabàr.

A

he waited
waiting

yā jirā
jirā

What are we waiting for now?

Mè mukè jirā yānzú?

B

he became tired
I'm tired. I'm not going
anywhere.

yā gājɪ

Nā gājɪ bà zānì kō'lnā ba.

A

soccer
What time do they begin
playing soccer?

kwallō

Wàné lōkàcī sukè fārà kwallō?

B

five

I think at five o'clock.

biyar

Inā zātō dà karfē biyar.

A

watching

Do you want (us) to go and
watch?

kallō

Kanā sō` mùjē kallō?

B

Yes, but not until I rest.

Ī, àmmā sai nā hūtā.

NOTES

Note 20.1 /kē/ relative

Yaushe kakē da sukunī muje yawo?

Me mukē jira yanzu?

Wane lokaci sukē fara kwallo:

/yaushe kake da sukunī/ 'when you have time' may be compared with /kana da sukunī/ 'you have time', /me muke jira yanzu/ 'what are we waiting for now' with /muna jiransu yanzu/. /kē/ is the relative equivalent of /nā/ (Note 16.1), just as the /-kà/ and other forms of Note 19.1 are the relative perfective which correspond to the simple perfective. More literal translations of the above would be 'when it is that you have __', 'what is it that we're waiting for now', 'what time is it that they are beginning __'. Examples of noun plus /kē/ are in the drills.

A good example illustrating how the relative is subordinate to what precedes is the construction in which the verbal noun is placed first: /sō` nakē/ 'it is desiring that I am' for /inā sō`/ 'I want'.

/kē dà/ is the relative equivalent of /nā dà/. For example:

Wā kē dà dāman taimakōnā cikinkù? Who of you has the time
(opportunity) to help
me?

GRAMMATICAL DRILL

GD 20.1 /kè/

Nājī Bellò yācē` ranar` àsabàr` Hàlīmà kè dāwōwā
dàgà Ingìlà.

Shēhù Najī Bello yace ranar asabar Shehu ke dawowa daga
Ingila.

yā`rà`n Najī Bello yace ranar asabar yanan ke dawowa daga
Ingila.

mātarṣà Najī Bello yace ranar asabar matarsa ke dawowa
daga Ingila.

Rānar` àsabàr` take zuwā` kāsuwā` bà` kullum ba.
(mū) Ranar asabar muke zuwa kasuwa ba kullum ba.
(shī) Ranar asabar yake zuwa kasuwa ba kullum ba.
(an) Ranar asabar ake zuwa kasuwa ba kullum ba.
(sū) Ranar asabar suke zuwa kasuwa ba kullum ba.
dājī Ranar asabar suke zuwa daji ba kullum ba.
gīdānā Ranar asabar suke zuwa gidana ba kullum ba.
makarantā Ranar asabar suke zuwa makaranta ba kullum ba.
yāwō Ranar asabar suke zuwa yawo ba kullum ba.
asībītī Ranar asabar suke zuwa asibiti ba kullum ba.

Sū biyar` dānsāndā` yakè` nēmā.
(kū) Ku biyar` dānsānda` yake nema.
(mū) Mu biyar` dānsanda` yake nema.
mutum Mutum biyar` dansanda yake nema.
yārā Mutum biyar` yara suke nema.
Hālīmā Mutum biyar` Halima take nema.
sarkī Mutum biyar` sarki yake nema.

Watā` biyar` yake yī`` bà` dāukī` àlbāshī` ba.
(nī) Wata biyar` nake yī` ban dāukī` albashi ba.
(itā) Wata biyar` take yī` bata dāukī` albashi ba.

(an)	Wata biyar <u>ake</u> yi ba'a d'auki albashi ba.
(sū)	Wata biyar <u>suke</u> yi basu d'auki albashi ba.
(mū)	Wata biyar muke yi bamu d'auki <u>albashi</u> ba.
ɪtācē	Wata biyar muke yi bamu d'auki <u>ɪtace</u> ba.
ma'aɪkātā	Wata biyar muke yi bamu d'auki <u>ma'aikata</u> ba.
kōmaɪ	Wata biyar muke yi bamu d'auki <u>komai</u> ba.

	Sai <u>yā</u> yi aiki yakē fadīn yā gājɪ.
(ɪtā)	Sai <u>ta</u> yi aiki take fadīn ta gājɪ.
(sū)	Sai sunyi <u>aiki</u> suke fadīn sun gājɪ.
tāfɪyā	Sai sunyi <u>tafiya</u> suke fadīn sun gājɪ.
gudū	Sai sunyi <u>gudu</u> suke fadīn sun gājɪ.
kwallō	Sai sunyi <u>kwallo</u> suke fadīn sun gājɪ.

	Mē yasā` akē gājɪyā dà shɪryā <u>kātākō</u> ?
aiki	Me yasa ake gajɪya da shirya <u>aiki</u> ?
ɪtācē	Me yasa ake gajɪya da shirya <u>ɪtace</u> ?
wākē	Me yasa ake gajɪya da shirya wake?

	Mē <u>take</u> jirā ta zaunā à dājɪ hākā?
(shī)	Me <u>yake</u> jira ya zauna a dajɪ haka?
(an)	Me <u>ake</u> jira aka zauna a dajɪ haka?
(sū)	Me <u>suke</u> jira suka zauna a dajɪ haka?
(kū)	Me kuke jira kuka zauna a <u>dajɪ</u> haka?
ōfɪs	Me kuke jira kuka zauna a <u>ofɪs</u> haka?
gɪdā	Me kuke jira kuka zauna a <u>gɪda</u> haka?
kāsūwā	Me kuke jira kuka zauna a <u>kasuwa</u> haka?
nañ	Me kuke jira kuka zauna a nan haka?

	<u>Nā</u> san wanda sukē jirā à nañ.
(shī)	<u>Ya</u> san wanda suke jira a nan.
(ɪtā)	<u>Ta</u> san wanda suke jira a nan.
(an)	An san wanda <u>suke</u> jira a nan.
(mū)	An san wanda <u>muke</u> jira a nan.
(kū)	An san wanda <u>kuke</u> jira a nan.
(kē)	An san wanda <u>kike</u> jira a nan.

(an)	An san wanda ake jira a <u>nan</u> .
can	An san wanda ake jira a <u>can</u> .
ganī	An san wanda ake jira a <u>ganī</u> .
gaidā	An san wanda ake jira a <u>gaida</u> .
hàrbā	An san wanda ake jira a harba.

	Dà yamma <u>akè</u> yīn <u>kwallō</u> kullum.
(sū)	Da yamma <u>suke</u> yin <u>kwallo</u> kullum.
(itā)	Da yamma take yin <u>kwallo</u> kullum.
sātā	Da yamma take yin <u>sata</u> kullum.
kallō	Da yamma <u>take</u> yin <u>kallo</u> kullum.
(nī)	Da yamma nake yin <u>kallo</u> kullum.
gyārā	Da yamma nake yin <u>gyara</u> kullum.
sākō	Da yamma nake yin <u>sako</u> kullum.
kōmai	Da yamma nake yin komai kullum.

	Nā manta kō yaushè <u>takè</u> fārà aikī.
(shī)	Na manta ko yaushe <u>yake</u> fara aikī.
(sū)	Na manta ko yaushe <u>suke</u> fara aikī.
(nī)	Na manta ko yaushe <u>nake</u> fara aikī.
(kaī)	Na manta ko yaushe <u>kake</u> fara <u>aikī</u> .
yāwō	Na manta ko yaushe <u>kake</u> fara <u>yawo</u> .
kārḡā	Na manta ko yaushe <u>kake</u> fara <u>karḡa</u> .
fītā	Na manta ko yaushe <u>kake</u> fara <u>fita</u> .
tāfiyā	Na manta ko yaushe <u>kake</u> fara tafiya.

	Wàné lōkaci <u>sukè</u> fītā zuwà yāwō, kā sání?
(shī)	Wane lokaci <u>yake</u> fita zuwa <u>yawo</u> , ka sani?
asibitī	Wane lokaci <u>yake</u> fita zuwa <u>asibitī</u> , ka sani?
ōfīs	Wane lokaci <u>yake</u> fita zuwa <u>ofis</u> , ka sani?
kāsuwā	Wane lokaci <u>yake</u> fita zuwa <u>kasuwa</u> , ka sani?
can	Wane lokaci <u>yake</u> fita zuwa <u>can</u> , ka sani?
dājī	Wane lokaci <u>yake</u> fita zuwa <u>daji</u> , ka sani?
tārō	Wane lokaci <u>yake</u> fita zuwa taro, ka sani?
(mū)	Wane lokaci muke fita zuwa <u>taro</u> , ka sani?

kallō	Wane lokaci muke fita zuwa <u>kallo</u> , ka sani?
makarantā	Wane lokaci muke fita zuwa makaranta, <u>ka</u> sani?
(kē)	Wane lokaci muke fita zuwa makaranta, <u>kin</u> sani?
(kū)	Wane lokaci muke fita zuwa makaranta, <u>kun</u> sani?

	Idan kallō <u>sukē</u> yī', kadà kàcē' sùzō.
(itā)	Idan kallo <u>take</u> yī, kada kace tazo.
(shī)	Idan kallo <u>yake</u> yī, kada kace yazo.
(an)	Idan <u>kallo</u> ake yī, kada kace azo.
kwallō	Idan <u>kwallo</u> ake yī, kada kace azo.
aikī	Idan <u>aiki</u> ake yī, kada kace azo.
sanyī	Idan sanyi ake yī, kada kace azo.
tafi	Idan sanyi ake yī, kada kace a <u>tafi</u> .
zaunā	Idan sanyi ake yī, kada kace a <u>zauna</u> .
kwānā	Idan sanyi ake yī, kada kace a <u>kwana</u> .
hūtā	Idan sanyi ake yī, kada kace a huta.

	In yau sukē hūtāwā, nā tabbātā zāsū zō.
(shī)	In yau yake hutawa, na tabbata zaī zo.
(itā)	In yau take <u>hutawa</u> , na tabbata zata zo.
dāwōwā	In yau take <u>dawowa</u> , na tabbata zata zo.
zuwā	In yau take <u>zuwa</u> , na tabbata zata zo.
sāukā	In yau take <u>sauka</u> , na tabbata zata zo.
tafiyā	In yau take <u>tafiya</u> , na tabbata zata zo.

	Mē <u>takē</u> zātō zā'ā yī dà ruwán nan?
(ka)	Me <u>kake</u> zato za'a yī da ruwan nan?
(shī)	Me <u>yake</u> zato za'a yī da ruwan nan?
(sū)	Me <u>suke</u> zato za'a yī da ruwan nan?
(kē)	Me <u>kike</u> zato za'a yī da ruwan nan?
(kū)	Me kuke zato za'a yī da <u>ruwan</u> nan?
kātākō	Me kuke zato za'a yī da <u>katakon</u> nan?
māgānī	Me kuke zato za'a yī da <u>maganin</u> nan?
itācē	Me kuke zato za'a yī da <u>itacen</u> nan?

	Wā ya san inda <u>yāra</u> n suke yānzú?	<i>where</i>
dabbōbī	Wa ya san inda <u>dabbob</u> in suke yanzu?	
ma 'aīkātā	Wa ya san inda <u>ma 'aīkatan</u> suke yanzu?	
mutānē	Wa ya san inda mutanen suke yanzu?	

UNIT 21

BASIC SENTENCES

Audu

How are you, Salihu?

Ìnā kwānā Sālìhù.

Salihu

Fine [thank you].

Lāfìyā lau.

A

I customarily want

nakàn sō

he reached the terminus

yā kūrē

time usually expires

lōkàcī kàn kūrē

I've been wanting to come but
just haven't had time ('I
(usually) want to come but
time runs out').

Nakàn sō tahōwā, àmmā lōkàcī kàn
kūrē.

S

you are used to do

kakàn yī

he got up

yā tāshì

you get up from (and
therefore stop) work

kā tāshì aíkì

What do you usually do after
you finish work?

Mē kakàn yī bāyan kā tāshì áíkì?

A

We usually go play soccer.

Mukàn jē kwallō.

S

Perhaps I'll go today.

Wàtàkìlā zàn jē yaù.

A

A lot of people usually go.

Mutānē dà yawā sukan jē.

S

If you're going to go, call me. Ìdan zākà tàfì kà kīrānì.

A

All right, see you later. Tṑ, sai anjumà.

S

OK, see you later. Shīkēnan, sai anjumà.

NOTES

Note 21.1 /kàn/ - Habitual

Saboda ni nakan duba daɗin.

Nakan so tahowa amma lokaci kan kure.

Me kakan yi bayan ta tashi aiki?

Mukan je kwallo.

Mutane da yawa sukan je.

/kàn/ indicates habitual action 'I am used to (doing so-and-so)'. It comes before the verb, with either a noun or a pronoun (prefix) before it. It may be used in constructions parallel to the relative forms or to the independent verbal forms. Compare the verb forms below. These are arranged as follows:

Perfective	Relative Perfective	Habitual
Progressive	Relative Progressive	

Examples:

nāzō	nazō	nakàn zō
inà zuwà	nakè zuwà	_____
munzō	mukà zō	mukàn zō
munà zuwà	mukè zuwà	_____

sun ajìyē	sukà ajìyē	sukan ajìyē
sunà ajìyēwā	sukè ajìyēwā	

The habitual may refer to present or past time. It may be independent. In short, it may replace any of the other four forms:

nā ganī	nakàn ganī
I saw	I used to see
àbindà nakè ganī	àbindà nakàn ganī
the thing I saw	the thing I used to see
inā ganī	nakàn ganī
I see	I usually see
àbindà na ganī	àbindà nakàn ganī
the thing I see	the thing I usually see

In this respect it corresponds to forms such as the future (zai ganī/), which may also occur in all these positions.

The negative of the habitual is formed with /bà... ba/:

bà nakàn ganī ba.	I don't usually see.
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GRAMMATICAL DRILL

GD 21.1 Habitual

Drills noted by * are to be repeated in the negative.

	* <u>Y</u> akàn kure lōkàcinsà wajen aiki.
(itā)	<u>T</u> akan kure lokacinta wajen aiki.
(sū)	<u>S</u> ukan kure lokacinsu wajen aiki.
(an)	<u>A</u> kan kure lokaci wajen aiki.
(mū)	<u>M</u> ukan kure lokacinmu wajen aiki.
(kū)	<u>K</u> ukan kure lokacin ku wajen aiki.

(nī)	Nakan kure lokacina wajen aiki.
ƙwallō	Nakan kure lokacina wajen <u>ƙwallo</u> .
kallō	Nakan kure lokacina wajen <u>kallo</u> .
tārō	Nakan kure lokacina wajen taro.
	Yàushè <u>kakàn</u> tāshì dàgà wajen áikì?
(kū)	Yaushe <u>kukan</u> tashì daga wajen aiki?
(kē)	Yaushe <u>kikan</u> tashì daga wajen aiki?
(an)	Yaushe akan tashì daga wajen <u>aiki</u> ?
tārō	Yaushe akan tashì daga wajen taro?
	Mè yāsā` sukan kīrā <u>yārā</u> kullum?
mutānē	Me yasa sukan kira <u>mutane</u> kullum?
Shēhù	Me yasa sukan kira <u>Shehu</u> kullum?
(mū)	Me yasa sukan kīramu kullum?
ɗansāndā	Me yasa sukan kira <u>ɗansanda</u> kullum?
mālāmin dājī	Me yasa sukan kira <u>malamin daji</u> kullum?
māigīdā	Me yasa sukan kira <u>maigida</u> kullum?
Àsàbè	Me yasa sukan kira Asabe kullum?
	Nakàn kīrā <u>mutāne</u> sabōdà aiki.
ma'áikātā	Nakan kira <u>ma'aikata</u> saboda aiki.
(itā)	Nakan kīratā saboda aiki.
àkàwū	Nakan kira akawu saboda <u>aiki</u> .
àlbāshīnsā	Nakan kira akawu saboda <u>albashinsa</u> .
	<u>Mukàn</u> jē ofis dà kuɗī, àmmā bà kullum ba.
(shī)	<u>Yakan</u> je ofis da kuɗi, amma ba kullum ba.
(sū)	Sukan je ofis da <u>kuɗi</u> , amma ba kullum ba.
àbīncī	Sukan je ofis da <u>abinci</u> , amma ba kullum ba.
tābā	Sukan je ofis da <u>taba</u> , amma ba kullum ba.
gyàɗā	Sukan je ofis da <u>gyada</u> , amma ba kullum ba.
māgānī	Sukan je ofis da <u>magani</u> , amma ba kullum ba.
yārā	Sukan je ofis da <u>yara</u> , amma ba kullum ba.
hūlā	Sukan je ofis da <u>hula</u> , amma ba kullum ba.
ɗansāndā	Sukan je ofis da ɗansanda, amma ba kullum ba.

	Dà wàné lōkací <u>sukàn</u> jē nēman dabbōbí?
(an)	Da wane lokaci <u>akan</u> je neman dabbobí?
(itā)	Da wane lokaci <u>takan</u> je neman dabbobí?
(kū)	Da wane lokaci <u>kukan</u> je neman <u>dabbobí</u> ?
itācē	Da wane lokaci <u>kukan</u> je neman <u>itace</u> ?
māigídantā	Da wane lokaci <u>kukan</u> je neman <u>maigidanta</u> ?
'yartā	Da wane lokaci <u>kukan</u> je neman <u>'yarta</u> ?
māgānī	Da wane lokaci <u>kukan</u> je neman <u>magani</u> ?
māsu shī	Da wane lokaci <u>kukan</u> je neman <u>masu shi</u> ?
Yūsufū	Da wane lokaci <u>kukan</u> je neman <u>Yusufu</u> ?
(sū)	Da wane lokaci <u>kukan</u> je nemansu?
wākē	Da wane lokaci <u>kukan</u> je neman <u>wake</u> ?
	Yakàn zaunà à gídā dà <u>mātarsà</u> sùyi aiki.
Shēhū	Yakan zauna a gida da <u>Shehu</u> suyi aiki.
yārā	Yakan zauna a gida da <u>yara</u> suyi aiki.
ākāwū	Yakan zauna a gida da <u>akawu</u> suyi aiki.
yārōnsā	Yakan zauna a gida da <u>yaronsa</u> suyi aiki.
uwarsā	Yakan zauna a gida da <u>uwarsa</u> suyi aiki.
mutānē	Yakan zauna a gida da <u>mutane</u> suyi aiki.
kāfintā	Yakan zauna a gida da <u>kafinta</u> suyi aiki.
ma'āikātā	Yakan zauna a gida da <u>ma'aikata</u> suyi aiki.
uwargídansā	Yakan zauna a gida da <u>uwargidansa</u> suyi aiki.
	<u>Sukàn</u> sō zuwā <u>kwallō</u> , sai dai bāsu dà sùkūnī.
(mū)	Mukan so zuwa <u>kwallo</u> , sai dai bamu da sukuni.
dājī	Mukan so zuwa <u>daji</u> , sai dai bamu da sukuni.
asibitī	Mukan so zuwa <u>asibiti</u> , sai dai bamu da sukuni.
gidansā	Mukan so zuwa <u>gidansa</u> , sai dai bamu da sukuni.
kallō	Mukan so zuwa <u>kallo</u> , sai dai bamu da sukuni.
yāwō	Mukan so zuwa <u>yawo</u> , sai dai bamu da sukuni.
can	Mukan so zuwa <u>can</u> , sai dai bamu da sukuni.
kāsuwā	Mukan so zuwa <u>kasuwa</u> , sai dai bamu da sukuni.
makarantā	Mukan so zuwa <u>makaranta</u> , sai dai bamu da sukuni.

	Kin tabbātā yakān tāfī asībītī dà <u>yārān</u> ?
kudī	Kin tabbata yakan tafi asibiti da <u>kudī</u> ?
dabbōbīn	Kin tabbata yakan tafi asibiti da <u>dabbobin</u> ?
gyādā	Kin tabbata yakan tafi <u>asibiti</u> da gyada?
yāwō	Kin tabbata yakan tafi <u>yawo</u> da gyada?
aikī	Kin tabbata yakan tafi <u>aiki</u> da gyada?
makarantā	Kin tabbata yakan tafi makaranta da gyada?

	Hālīmā takān gayā wā <u>uwartā</u> sākon.
māsīnjā	Halima takan gaya wa <u>masinja</u> sakon.
mutānē	Halima takan gaya wa <u>mutane</u> sakon.
ākāwū	Halima takan gaya wa <u>akawu</u> sakon.
ma 'aikātā	Halima takan gaya wa <u>ma'aikata</u> sakon.
wasu	Halima takan gaya wa <u>wasu</u> sakon.
māigīdā	Halima takan gaya wa <u>maigida</u> sakon.
'yartā	Halima takan gaya wa <u>'yarta</u> sakon.
mālāmīn dājī	Halima takan gaya wa malamin daji sakon.

	Yārōnā yakān kai <u>ābīncī</u> wajen harbī.	<i>hunting</i>
tābā	Yarona yakan kai <u>taba</u> wajen harbi.	
dōkī	Yarona yakan kai <u>doki</u> wajen harbi.	
gyādā	<u>Yarona</u> yakan kai gyada wajen harbi.	
yārānā	Yarana sukan kai gyada wajen <u>harbi</u> .	
kwallō	Yarana sukan kai gyada wajen <u>kwallo</u> .	
aikī	Yarana sukan kai gyada wajen <u>aiki</u> .	
kallō	Yarana sukan kai gyada wajen <u>kallo</u> .	
tārō	Yarana sukan kai gyada wajen taro.	

	Mūsā yakān ajiye <u>rīgā</u> à àkwātī.
kudī	Musa yakan ajiye <u>kudī</u> a akwatī.
àlkalāmī	Musa yakan ajiye <u>alkalami</u> a akwatī.
tākalmī	Musa yakan ajiye <u>takalmi</u> a akwatī.
hūlā	Musa yakan ajiye hula a <u>akwatī</u> .
ōfīs	Musa yakan ajiye hula a <u>ofis</u> .
gīdā	Musa yakan ajiye hula a <u>gida</u> .

maḡarantā	Musa yakan ajiye hula a <u>maḡaranta</u> .
ma 'aikatarsu	Musa yakan ajiye hula a <u>ma 'aikatarsu</u> .
kō'ina	Musa yakan ajiye hula a ko'ina.
	<u>Yakān</u> dūbā dāji kullum da yamma.
(nī)	<u>Nakan</u> duba daji kullum da yamma.
(sū)	<u>Sukan</u> duba daji kullum da yamma.
(itā)	<u>Takan</u> duba <u>daji</u> kullum da yamma.
kāsuwā	<u>Takan</u> duba kasuwa kullum da yamma.
(mū)	<u>Mukan</u> duba <u>kasuwa</u> kullum da yamma.
maḡarantā	<u>Mukan</u> duba <u>maḡaranta</u> kullum da yamma.
gidansa	<u>Mukan</u> duba digansa kullum da yamma.

UNIT 22

BASIC SENTENCES

Good evening, Sale.

Audu

Bar̄kǎ dà yammā Sālè.

Good evening.

Sale

Yawwā, bar̄kǎ kàdái.

A

car
What kind of car are you
going to buy?

mōtā
Wàcè irin mōtā zākà sàýǎ?

S

black
f.
I want to buy a black one.

baḵī
baḵā
Inǎ sō` in sàýi baḵā nè.

A

blue
f.
How come ('what caused you')
you're not going to buy a
blue one?

shūdī
shūdīyā
Mè yasā` bà zākà sàýi shūdīyā bá?

S

on behalf of, on account
of; because
that particular one, the
one you know about
color
Because I don't like that
particular color.

don
wañnan
launī
Don bānǎ sōn wañnan launin.

A

by the way	shin
white (one); light	farī
in color	
f.	farā
shoe, sandal	tākalmī

By the way, what did you pay for ('how much did you buy... for') those white shoes?

S

how	yaddā
-----	-------

I forget [just] how I bought [them].

A

red (m.f.)	jā
pl.	jājāyē
shoes, sandals (pl.)	tākalmā
every one; or: all	dukā
	duk
it deteriorated, spoiled	yā lālācē

All my red shoes have worn out.

S

it would be better to;	gāra
one had better	

Wouldn't it be better for you to buy black ('one with black color')?

A

he returned (thither)

yā kōmā̀

Well, I have to get back to
('I'll return to ') the
office. See you later.

Tṑ, zañ kōmā̀ òfìs, sai anjumā̀.

S

All right, see you later.

Tṑ, sai anjumā̀.

NOTES

Note 22.1 Noun: Plurals

yārṑ

yārā̀

ma' àikàcī̀

ma' àikàtā̀

mùtum̀

mutā̀ne

dabbā̀

dabbōbī̀

maḵwā̀bcī̀

maḵwā̀btā̀

A Hausa noun such as /yārṑ/, /ma' àikàcī̀/ or /mùtum̀/ may refer to a single person (or other item) but may also refer to more than one (as, for example, before a numeral, /mùtum̀ bakwā̀l/; see Note 24.1). Many such nouns have separate masculine and feminine forms (/yārṑ/ 'boy' /yārīnyā̀/ 'girl').

Most nouns also have special forms indicating a number of individuals or individual items. The above list gives examples of these plurals. The relationship of the singular to the plural is often rather complex. The difference between /yārṑ/ and /yārā̀/ has not only the change of ending from /-ṑ/ to /-ā̀/ but also the change in tone. /dabbōbī̀/ has a more complex ending, also with a change of tone. The following discussion endeavors to clarify this situation somewhat.

Nearly all Hausa nouns may be described as being composed of a root, base or stem with a tone pattern and an affix or affixes (prefix, suffix). For example:

	<u>Tone Pattern</u>	<u>Base</u>	<u>Suffix(es)</u>
yārō	high-low	yār-	-ō
yārinyā	high-high-low	yār-	iny -ā
yārā	high-low-high	yār-	-ā

A more complex example is:

	<u>Tone Pattern</u>	<u>Prefix</u>	<u>Base</u>	<u>Suffixes</u>
ma'àikācī	high-low-low-high	ma-	aik-	-ac -ī
ma'àikāciyā	high-low-low-high-low	ma-	aik-	-ac -iy -ā
ma'àikātā	high-low-low-high	ma-	aik-	-at -ā

This is a very regular set of formatives. The combination of these tone patterns, the prefix /ma-/ and the suffixes /-ī/, /-iy -ā/ and /-ā/ form nouns indicating 'the person involved in doing so-and-so'. (/ac-/ and -at-/ occur with only certain bases.) Such a noun may be made from many verb bases. Some of these are in more common use than others. Examples are:

<u>Verb Base</u>	<u>Nouns</u>		
nēm-	manēmī	'suitor'	pl. manēmā
san-	masānī	'learned person'	pl. masānā
koy-	makōyī	'learner'	pl. makōyā
	f. makōyiyā		
tafiy-	matāfiyī	'one on a journey'	pl. matāfiyā

A similar, regular, formation is illustrated by /ma'aikatā/ 'place of work', which is /ma- -ā/ with tone pattern high-high-high-high. This formation indicates the place where something is done.

In some cases the noun base does not include the vowel pattern involved:

	<u>Tone Pattern</u>	<u>Base</u>	<u>Vowel Pattern</u>	<u>Suffix</u>
sg. dōkī̀	high-low	d-k	-ō -	-ī
pl. dawākī̀	high-high-high	d w k	-a - ā -	-ī

Here the difference between the singular and the plural includes the shape of the base itself. As the suffix is the same, the difference in the base is what matters (compare man, men).

A very common type of plural suffix is (partial) reduplication. For example:

	<u>Tone Pattern</u>	<u>Base</u>	<u>Suffix(es)</u>
sg. dabbā̀	high-low	dabb-	-ā
pl. dabbōbī̀	high-high-high	dabb-	-ōb -ī

Here /-ōb-/ adds a long vowel and repeats the last consonant of the base. There are a number of such 'reduplicative' suffixes. The vowel here is /-ō-/. Other suffixes have other vowels, other tone patterns and other features differing from this one. Some examples of reduplication with /-ō-/ plus consonant are:

àkwātī̀	pl. akwātōcī̀	māsinjā̀	pl. māsinjōjī̀
darē	pl. darōrī̀	ōfīs	pl. ōfīsōshī̀
kāsuwā	pl. kāsuwōyī̀	tābā̀	pl. tābōbī̀

The reduplication may not be clear with some of these examples because of the change in the consonant. /t/ is replaced by /c/, /w/ by /y/ and /s/ by /sh/. These are regular replacements. In

word formation, though there are exceptions, the general pattern is that certain consonants including /t w s/, are replaced by others before /ɪ/ and /e/. These replacements are:

/t/	/c/	ma'àikàcī	pl. ma'àikàtā
/d/	/j/	gidā	pl. gidājē
/s/	/sh/	ōfis, ofishin	pl. ōfisōshī
/z/	/j/	zō 'come'	jē 'go'
/w/	/y/	kāsuwā	pl. kāsuwōyī

These examples show that the base or stem is best thought of as something which the different forms have in common. /zō/, /zuwā/ and /jē/ all have /z/ in common. Before /ō/ and /u/ it remains /z/. Before /ē/ it is replaced by /j/. The suffix /-at-/ is replaced by /-ac-/ before /-ɪ/ but remains /-at-/ before /ā/, etc. These replacements go throughout the language. There are words in which consonants of this group are not replaced before /ɪ/ and /e/, but there are very few of them. Any discussion of word formation must assume these changes to be normal. (Although not illustrated here, a double consonant of the above group is usually replaced by its regular replacement, doubled. Examples in Note 27.1.)

Following is a list of some of the nouns which have occurred so far, with common plurals. For many nouns more than one plural is listed. This is because more than one plural may be used for most Hausa nouns. The situation is basically different from English and Indo-Hittite languages generally. The so-called singular in Hausa is a generic term. Reference to a number of individuals (the 'plural') may be made by using any one of a large number of formatives (usually suffixes). Which is used depends on style (that is, which one the speaker prefers on that occasion) and on usage (that is, certain plural formations are preferred for certain words in any given dialect). The plurals given here are ones frequent in the standard language for that word. Plurals in parentheses are less common.

Singular(s)Plural(s)

àkàwū

akāwunā, akāwunā

àkwàtī

akwātunā, akwātōcī

àlkalāmī

alḱalumā, àlḱàlāmai

ànīnī

ānīnai

asibitī

asibitōcī

dā f. 'yā

'yā'yā

darē

darārē, darōrī

dōkī

dawākī

gidā

gidājē

hūlā

hūlunā

itācē

itātunā

iyālī

iyālai

jàkādā

jàkādū

kāfintā

kāfintōcī

kāsuwā

kāsuwōyī

kunnē

kunnunā

kwānā

kwānākī, kwānukā

kwaš / koš

kwašōshī / košōshī

lōkacī

lōkātai, lōkutā

ma'āikacī

ma'āikātā

mācē woman

mātā

māgānī

māgungunā

makarantā

makarāntū

mālām f. mālāmā

mālāmai, mālunā

maḵwàbcī		maḵwàbtā
māsɪnjà		māsɪnjōjī
mātā	wife	mātā, mātāyē
nīyyà		nīyyāyyakī (nīyyōyī)
ōfìs		ōfìsōshī
rīgā		rīgūnā (rīgūnōnī)
sarkī	f. saraunīyā	sarākunā, sārākai
tābā		tābōbī cigarettes, tobaccos
tālālmī		tākalmā
uwā		uwāyē
watā	month	wātānnī
yārō		yārā

Note: Plurals in /-aɪ/ replaced this by /-a/ before /n/:
 /iyālan/ 'the families; the families of'. (This
 is a regular replacement, not restricted to plurals.)

Note 22.2 Noun: 'Adjective' type

Musa kai ne babban akawu yanzu?

Naji an dauki sababbin ma'aikata.

Ina so in sayi baka ne.

Me yasa ba zaka sayi shudɪya ba?

Shin nawa ka sayi farin takalmin nan?

Several nouns discussed in Note 22.1 had forms for masculine singular, feminine singular and for plural. There is a group of such nouns which are referred to as 'adjectives', partly because of their meaning and partly because of their usage. (See note 5.2.)

These nouns may occur by themselves, meaning 'a black one, black ones', etc. with /n/ (or /r/) followed by another noun, or may follow the noun they refer to. When occurring with a noun they most frequently precede the noun and have /n/ or /r/:

babban akawu	big clerk ('big one of clerk')
baƙar hula	black hat ('black one of hat')
farin doki	white horse ('white one of robe')
farar riga	white robe ('white one of robe')

[There are a number of different types of modifiers both in English and Hausa. 'Modifier' should not be confused with 'adjective'. Compare /gɪdan m̩ai kyaù/ 'nice house' where /m̩ai kyaù/ may be called a modifier, but it is not an adjective.]

The 'adjectives' which have occurred so far are:

<u>Base</u>	<u>Masculine Singular</u>	<u>Feminine Singular</u>	<u>Plural</u>
baƙ-	baƙī	baƙā	baƙàƙē
far-	farī	farā	farārē
sāb-	sābō	sābuwā	sābàbbī
shūɗ-	shūɗī	shūɗiyā	shūɗdā, shūɗāyē

An example of vowel variation in the base is seen by comparing the verb /yā tsūfā/, 'he became old' with the 'adjective':

tsōhō	tsōfuwā	tsōfāffī
-------	---------	----------

Note the reduplications /-āC-/ , /-aCC-/ (C standing for the last consonant of the base to which it is suffixed), as well as /-ōC-/.

There are also nouns which have the same form whether referring to masculine or feminine but which pattern like 'adjectives' otherwise. The singular is followed by /n/ if the reference is to masculine gender, by /r/ if to feminine. Examples are:

bàbbā	pl. maɲyā
jā	pl. jāyāyē

It should be emphasized that all of the above forms are really nouns, meaning 'a black one', 'a new one', 'a big one', 'a red one', etc.

Note also the replacement of /n/ by /l/ in /jal launì/.

Note 22.3 /gāra/

Ba gara ka sayi mai bakin launi ba?

/gāra/ means 'it would be preferable, it would be a good idea for, [so-and-so] had better', etc. It is followed by the optative. Particles of approximately the same meaning are /gwàda/, /gwanda/, /gwàmmà/.

GRAMMATICAL DRILL

GD 22.1 Noun: Plural

The following pairs (and other groups) of sentences are to be drilled with the instructor. After several drills, books are to be closed and the instructor will read the first sentence of each pair of group. The student whose turn it is to repeat the sentence given, then give the same sentence with a noun in the sentence changed to the plural.

Yàushè yacē`àkàwun nàn zai tàfì gidan sarkí?

Yaushe yace akāwunān nan zasu tafì gidan sarkí?

Jan àkwàtìn dà màtarsà ta sàyā yā lālācē.

Jajayen akwātunān da matarsa ta saya sun lalace.

Ìnā Shēhù ya ajiye àlkalàmin Mūsá?

Ina Shehu ya ajiye alkalumān Musa?

Ìdan ka bā` yārò ànīnī, zai sàyi gyàdā.

Idan ka ba yaro ānīnai zai sayi gyada.

Mè akàn yɪ à asibitìn dabbōbī dà sáfé?
 Me akan yɪ a asibitōcɪn dabbobɪ da safe?

Dānā yā fārā ɪyà sanìn yaddà akè aɪkì.
 'Yātā ta fara ɪya sanin yadda ake aɪkɪ.
 'Yā'yānā sun fara ɪya sanin yadda ake aɪkɪ.

Ma'āikātā sun sanì darē na kārēwā dà wurɪ.
 Ma'aikata sun sanɪ darārē na karewa da wurɪ.

Ākwai dōkì māl kyau à gɪdanmù.
 Akwai dawākī masu kyau a gɪdanmu.

Gɪdan dà suka sàyā, à kusa dà kāsuwā nè.
 Gɪdājen da suka saya a kusa da kasuwa ne.

Kācē`yà ajiye hūlātā a ōfɪshɪn bàbban àkàwū.
 Kace ya ajiye hūlunānā a ofɪshɪn babban akawu.

Kadà yārā sù sārē itācen nān yau sai gōbe.
 Kada yara su sare itātuwān nan yau sai gobe.

Ìyālìn wā na ganī jɪyà dà sáfē à dājì?
 Ìyālan wa na ganɪ jɪya da safe a dajɪ?

In jākādān Amīrkā nē, to bā` kōmai.
 In jākādun Amirka ne, to ba komai.

Wànè ɪrìn aɪkì kāfintà yakàn yí`?
 Wane ɪrɪn aɪkɪ kāfintōcī sukan yɪ?

Zā`à sāmɪ ɪrìn rīgarkā à kāsuwā gōbé?
 Za'a samɪ ɪrɪn rigarka a kāsuwōyɪ gobe?

Kācē` kunnen yārōnkā nā cīwō kō?
 Kace kunnuwān yaronka na ciwo ko?

Wàtàkìlā zaɪ kwānā ɗaya à Amīrkā.
 Watakɪla zan kwānākī a Amirka.

Anà kwas` à makarantā sabòdà yārā sunjē hūtū.
 Ana kwasōshī a makaranta saboda yara sunje hutu.

Wànè lōkàcī yakan dāwō gīdā dàgà kāsūwá?
 Wàd'annè lōkutā yakan dawo gida daga kasuwa?

Yàushè zā'`à bā` ma'`àikàcī àlbāshī à watàn nán?
 Yaushe za'a ba ma'`aikatā albashi a watan nan?

Māgānīn dà ka sàyā yā kārè nē dà wuri hákà?
 Māgununān da ka saya sun kare ne da wuri haka?

Yārā dà yawā sunā zuwā makarantā kullum.
 Yara da yawa suna zuwa makarantū kullum.

Kì nēmī izinī wajen mālāmīn makarantā tūkun.
 Kī nemi izini wajen mālamar makaranta tukun.
 Kī nemi izini wajen mālumān makaranta tukun.
 Mālāmāi sun yī taro jīya a makaranta.

Māsīnjā bà yakan zō aīkī dà wuri ba kullum.
 Māsīnjōjī ba sukan zo aiki da wuri ba kullum.

Kun san mātār maigīdānā tā dāwō jīyā?
 Kun san mātān maigīdana sun dawo jīya?
 Kun san mātāyēn maigīdana sun dawo jīya?

Wà bai yī nīyyā ba gāme dà wannān áikī?
 Wa bai yī niyyōyī ba game da wannan aiki?
 Wa bai yī niyyāyyakī ba game da wannan aiki?

Nā mañta wajen dà òfīshīnsù yakè.
 Na manta wajen da ofisōshīnsù suke.

Tā ajiye rīgar Bellò à cīkīn àkwātī.
 Ta ajiye rīgunān Bello a cikin akwatī.
 Ta ajiye rīgunōnīn Bello a cikin akwatī.

Sarkī zai zō tārō cikin watàn jībī.
 Sarauniyā zata zo taro cikin watan jībī.
 Sàràkai zasu zo taro cikin watan jībī.
 Sarākunā zasu zo taro cikin watan jībī.

Yārō yā kai masà tábà òfìs dà rāna.
 Yaro ya kai masa tábōbī ofis da rana.

Yanā sō`yà sàyā wà 'yarsà tākālmī.
 Yana so ya saya wa 'yarsa tākalmā.

Uwā bà zātà sō dantà yà lālācē ba.
 Uwāyē ba zasu so 'ya'yansu su lalace ba.

Yānzū watā nā kārēwā dà wurī.
 Yanzu wātānnī na karewa da wurī.

Yārō nā ganī akà òyè àbīncīnsà.
 Yārā na ganī aka òyè abīncīnsu.

GD 22.2 Noun: 'Adjective' type

àlkalāmī	Nā gankā dà bakīn <u>dōkī</u> , a inā ka sàyā?
wākē	Na ganka da bakīn <u>alƙalamī</u> a ina ka saya?
dabbā	Wā ka sayō wà wannān baƙar <u>hūlār</u> ?
ƙwallō	Wa ka sayo wa wannan baƙar <u>dabbar</u> ?
	Wa ka sayo wa wannan baƙar ƙwallon?
rīgūnā	Yanā sōn baƙāƙen <u>tākalmā</u> , àmmā bāshī dà ƙudī.
akwātunā	Yana son baƙaƙen <u>riguna</u> , amma bashi da kudi.
	Yana son baƙaƙen akwatuna amma bashi da kudi.
tākalmī	Wancān farīn <u>gīdān</u> na wānē nē?
dōkī	Wancan farīn <u>takalmīn</u> , na wane ne?
	Wancan farīn <u>dokīn</u> , na wane ne?

whose

bicycle

	Ìnā ka ajiye farar <u>kēken</u> yāròn Shēhù?	
rīgā	Ina ka ajiye farar <u>rīgar</u> yaron Shehu?	
hūlā	Ina ka ajiye farar hular yaron Shehu?	
	Ìdan fārāren <u>dawākin</u> càn nāsà nē, lallai yanā dà kuḍī.	
gīdājē	Idan fararen <u>gīdajen</u> can nasa ne, lallai yana da kuḍi.	
akwātunā	Idan fararen akwatunan can nasa ne, lallai yana da kuḍi.	
	Sābon <u>ma'āikācin</u> nān yā iyà aikī sōsai.	
ākāwū	Sabon <u>akawun</u> nan ya iya aiki sosai.	
ḍansāndā	Sabon ḍansandan nan ya iya aiki sosai.	
	A ìnā ya sāmī sābuwar <u>mōtār</u> tāsà?	
hūlā	A ìnā ya samī sabuwar <u>hular</u> tasa?	
kēkē	A ina ya samī sabuwar <u>keken</u> tasa?	
	Tā gayā masà an kāwō sābābbīn akwātunā.	
mōtōcī	Ta gaya masa an kawo sababbīn <u>motoci</u> .	
alkalumā	Ta gaya masa an kawo sababbīn alkaluma.	
	Yā cē` zai sayī shuḍīn <u>tākālmī</u> , in kā bāshī kuḍīn.	
ālkālāmī	Ya ce zai sayi shuḍin <u>alkalami</u> , in ka bashi kuḍin.	
ākātī	Ya ce zai sayi shuḍin akwatī, in ka bashi kuḍin.	
	Lawāl bāi sāmī shuḍīyar <u>kēken</u> ba.	
rīgā	Lawal bai samī shuḍiyar <u>rīgar</u> ba.	
mōtā	Lawal bai samī shuḍiyar motar ba.	
	Kā san ìndā ya ajiye shuḍāyen <u>hūlúnān</u> ?	
akwātunā	Ka san inda ya ajiye shuḍayen <u>akwatunan</u> ?	
rīgūnā	Ka san inda ya ajiye shudayen rīgunan?	

GD 22.3 /gāra/

This exercise has two negative transforms, one of /gāra/ and the other of the following verb.

Gāra kījē kī gaidā uwarī yau dà yamma.

Ba gara ki je ki gaida uwarki ba yau da yamma?
Gara kada ki je ki gaida uwarki yau da yamma.

(sū) Gara su je su gaida uwarki yau da yamma.
Ba gara su je su gaida uwarki ba yau da yamma?
Gara kada su je su gaida uwarki yau da yamma.

(itā) Gara taje ta gaida uwarki yau da yamma.
Ba gara taje ta gaida uwarki ba yau da yamma?
Gara kada taje ta gaida uwarki yau da yamma.

GD 22.4 Variation Drill

Bàkà yì aikin irin yaddà nakè sō` ba.
(kē) Bakì yì aikin irin yadda nake so ba.
àbinci Bakì yì abincin irin yadda nake so ba.
gyārā Bakì yì gyaran irin yadda nake so ba.
gōdiyā Bakì yì godiya irin yadda nake so ba.
harbī Bakì yì harbi irin yadda nake so ba.
kōmai Bakì yì komai irin yadda nake so ba.

Yā fadī yaddà zā'a yī dà wākén?
àbinci Ya fadī yadda za'a yī da abincin?
kudī Ya fadī yadda za'a yī da kudin?
sākō Ya fadī yadda za'a yī da sakon?
māgānī ya fadī yadda za'a yī da maganin?
kātakō Ya fadī yadda za'a yī da katakon?
tākālmī Ya fadī yadda za'a yī da takalmin?

Duk yāròn dà zai zō, yāzō dà àbincinsà.
jē Duk yaron da zai je, yaje abincinsa.
rīgā Duk yaron da zai je, yaje da rigarsa.
mùtūm Duk mutumin da zai je, yaje da rigarsa.
mutānē Duk mutanen da zasu je, suje da rigarsu.
(wā) Duk wanda zai je, yaje da rigarsa.

àkàwū	Duk <u>akawun</u> da zai je, yaje da rigarsa.
māigīdā	Duk maigīdan da zai je, yaje da rigarsa.
	Àlkalāmīn dà ya sàyā, yā lalācē jīyā.
gyādā	<u>Gyadar</u> da ya saya, ta lalace jīya.
tākālmī	<u>Takalmin</u> da ya saya, ya lalace jīya.
mōtā	<u>Motar</u> da ya saya, ta lalace jīya.
māgānī	<u>Maganin</u> da ya saya, ya lalace jīya.

UNIT 23

BASIC SENTENCES

Audu

[Good evening!

Baṙkǎ dà yammā.]

Bello

[Good evening!

Baṙkǎ kàdaɪ.]

A

bicycle (f with /-n/)

kèkē

Did you buy that bicycle for
your son?

Kā sàyā wà ɗankà kèkén?

B

I haven't bought it for him
yet.

Bàn sàyā masà ba tùkùna.

A

everyone, everybody

kōwwā /kōwā/

long since

tùɪ

Everyone [else] has bought
[one] for his son long
since.

Kōwwā ya sàyā wà ɗansà tùɪ.

B

Has someone said that they
should be bought for them?

Ancē` nē à sàyā māsù? /músù/

A

Yes, so they'll get ('because
of the going') to school on
time.Ī, sabòdà zuwā makarantā
cikin lōkaci.

B

effort	kòkari
I'll try	nāyɪ kòkari
Well, I'll try to buy [one].	Tō, nāyɪ kòkari in sàyā.

A

I'll be on my way now. Have a good rest!	Zan tàfɪ, à hūtā lāfɪyā.
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B

All right, [I hope you] get there safely!	Tō, sàuka lāfɪyā.
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NOTES

Note 23.1 /nā`-/ , etc. forms

Tō, nāyɪ kòkari in sàyā.

This is an example of another 'future' form. This may be called the 'indefinite future': 'I may try to buy [one]', 'I'll try to buy one'. The full set of forms is:

nā` zō	mwā` zō / mā` zō
kā` zō	kwā` zō
kyā` zō	
yā` zō	swā` zō / sā` zō
tā` zō	ā` zō

The negative is with /bà... ba/: /bà nā`zō ba/, etc.

Note 23.2 Pronoun Review

The accompanying table reviews the forms of the pronouns. The numbers to the left in the table refer to the examples.

1	nī	ka ₁	kē	shī	itā	mū	kū	sū	
/	n ₁		ke	sh ₁	it _a	mu	ku	su	
2a	n ₁	ka	k ₁	sh ₁	ta	mu	ku	su	
b	n ₁	ka	k ₁	sh ₁	ta	mu	ku	su	a
/	n _ì	kà	k _ì	sh _ì	tà	mù	kù	sù	
/·	n _ì	kà	k _ì	sh _ì	tà	mù	kù	sù	à
3	n _ì	kà	k _ì	sà	tà	nà	kù	sù	
4	-V	kà	k _ì	sà	tà	mù	kù	sù	
b	-wa	kà	k _ì	sà	tà	mù	kù	sù	
5	n _ì	kà	k _ì	yà	tà	mù	kù	sù	à
6				ì				su	
7	ṇ	kà	k _ì	ì	tà	mù	kù	sù	à
8	iṇ	kà	k _ì	yà	tà	mù	kù	sù	à
9	ì	ka	k ₁	ya	ta	mu	ku	su	a
10	na	ka	k ₁	ya	ta	mu	ku	su	a
11	na	ka	k ₁ kà	ya	ta	mukà	kukà	sukà	akà
12	nā	kā	k ₁ n	yā	tā	mun	kun	sun	an
13	nā`	kā`	kyā`	yā`	tā`	mwā`	kwā`	swā`	ā`
14	nà	kà	kyà	yà	tà	mwà	kwà	swà	à
15				s / -				sā	

- 1 Independent Pronoun (Note 5.1.1)
 - / Alternate forms of the Independent Pronouns, short, with final glottal stop (/nɪ'/, /ke'/, etc.) (Note 5.1.1)
- 2a High tone suffixes to the verb (Notes 6.1., 6.3)
 - b After /zā'-/ 'go' (Note 15.1) and /bā'-/ (Note 18.1.2)
 - / Alternate low tone suffixes to the verb (Notes 6.1, 6.3)
 - / Alternate low tone forms after /zā'-/ and /bā'-/ (Notes 15.1 and 18.1.2)
- 3 After /ma-/ 'to' (/mɪ-/ before /-nɪ/, alternate /mu-/ before /-kù/, /-sù/, Note 5.1.2)
- 4a After /n/, /r/. First person /-nā/ (for /-na/ plus -V), /-tā/ (for /-ta/ plus -V) (Note 5.2)
 - b After /nā-/ , /tā-/ forming 'mine, yours' etc. (Note 14.1.1)
- 5 After /bā-/ (negative progressive, Note 17.1) See alternate 14.
- 6 After /mā-/ , /mā'-/ 'one who has' (Note 19.2)
- 7 After /bā-/ (negative, Note 7.1), /za-/ /zā-/ (future, Note 8.1), /n̄/ and /ī/ also alternate forms after /ba-/ (negative progressive, Note 17.1); /n̄/ also after /ma-/.
- 8 Optative prefix (Note 10.1)
- 9 Before /nā/ (Note 15.2)
- 10 Before /kē/ (relative, Note 20.1) and /kàn/ (habitual, Note 21.1)
- 11 Relative perfective prefix (Note 19.1)
- 12 Perfective prefix (Note 4.1)
- 13 Indefinite future prefix (Note 23.1)
 - / Alternate forms
- 14 After /bā-/ (negative progressive, Note 16.1). See alternates in 5)
- 15 After /marā/ 'one who does not have' (Note 19.2)

Examples:

1 See chart

2a	yā maṇtāni	yā maṇtāmu
	yā maṇtāka	yā maṇtāku
	yā maṇtāki	
	yā maṇtāshi	yā maṇtāsu
	yā maṇtāta	

b	zāni	zāmu
	zāka	zāku
	zāki	
	zāshi	zāsu
	zāta	zā'a
	bāni dà shī	bāmu dà shī
	bāka dà shī	bāku dà shī
	bāki dà shī	
	bāshi dà shī	bāsu dà shī
	bāta dà shī	bā'a da shī

/	yā bāni	yā bāmu
	yā bāka	yā bāku
	yā bāki	
	yā bāshi	yā bāsu
	yā bāta	

/• Low tone alternates of 2b

3	mini / manì	manà / mamù
	makà	makù / mukù
	maki / miki	
	masà	masù / musù
	matà	
4	ruwānā / ruwāna	ruwanmù
	ruwankà	ruwankù
	ruwankì	
	ruwansà	ruwansù
	ruwantà	
	hūlātā / hūlāta	hūlarmù
	hūlarḱà	hūlarḱù
	hūlarḱì	
	hūlarṣà	hūlarṣù
	hūlartà	
b	nāwa nāmù	tāwa tāmù
	nākà nākù	tākà tākù
	nākì	tākì
	nāsà nāsù	tāsà tāsù
	nātà	tātà
5	bānì tāshī	bāmù tāshī
	bākà tāshī	bākù tāshī
	bākì tāshī	
	bāyà tāshī	bāsù tāshī
	bātà tāshī	bā' à tāshī

6	māi kyaù	māsu kyaù
7	bàn gàjɪ ba	bāmù gàjɪ ba
	bàkà gàjɪ ba	bàkù gàjɪ ba
	bàkì gàjɪ ba	
	bàɪ gàjɪ ba	bàsù gàjɪ ba
	bàtā gàjɪ ba	bà'ā gàjɪ ba
	zan gàjɪ	zāmù gàjɪ
	zākà gàjɪ	zākù gàjɪ
	zākì gàjɪ	
	zai gàjɪ	zāsù gàjɪ
	zātā gàjɪ	zā'ā gàjɪ
8	ìn sàyā	mù sàyā
	kà sàyā	
	kì sàyā	kù sàyā
	yà sàyā	sù sàyā
	tà sàyā	à sàyā
9	inà jirā	munà jirā
	kanà jirā	kunà jirā
	kinà jirā	
	yanà jirā	sunà jirā
	tanà jirā	anà jirā
	inà dà shī	munà dà shī
	kanà dà shī	kunà dà shī
	kinà dà shī	

	yanà dà shī	sunà dà shī
	tanà dà shī	anà dà shī
10	nakè jirà	mukè jirà
	kakè jirà	kukè jirà
	kikè jirà	
	yakè jirà	sukè jirà
	takè jirà	akè jirà
	nakàn jirā	mukàn jirā
	kakàn jirā	kukàn jirā
	kikàn jirā	
	yakàn jirā	sukàn jirā
	takàn jirā	akàn jirā
11	na gājɿ	mukà gājɿ
	ka gājɿ	kukà gājɿ
	kikà gājɿ	
	ya gājɿ	sukà gājɿ
	ta gājɿ	akà gājɿ
12	nā gājɿ	mun gājɿ
	kā gājɿ	kun gājɿ
	kɪn gājɿ	
	yā gājɿ	sun gājɿ
	tā gājɿ	an gājɿ
13	nā` gājɿ	mwā` gājɿ / mā` gājɿ
	kā` gājɿ	kwā` gājɿ

	kyā` gājɪ	
	yā` gājɪ	swā` gājɪ / sā` gājɪ
	tā` gājɪ	ā` gājɪ
14	bānā` tāshɪ	bāmwā` tāshɪ
	bākā` tāshɪ	bākwā` tāshɪ
	bākyā` tāshɪ	
	bāyā` tāshɪ	bāswā` tāshɪ
	bātā` tāshɪ	bā'ā` tāshɪ
15	maɾàs kyaù	maɾàsā kyaù
	/maɾà` kyaù	

Note the negatives:

- 7a. ba zaɲ gājɪ ba
- 8. kadà ìn sàya
- 10. bà nakàn jirā ba
- 12. bà nā` gājɪ ba

GRAMMATICAL DRILL

GD 23.1 Indefinite future

The following drills have the transform pattern:

Future (with /zā-/)

Negative Future

Indefinite Future

Negative Indefinite Future

Zākà aikā` dà baƙar
rīgarka wajensà.

Ba zaka aika da baƙar rīgarka
wajensa ba.

	Kā` aīkā` dà baƙar rīgarka` wajensà.	Ba ka aika da baƙar rīgarka wajensa ba.
(kē)	Zakī aika da baƙar rīgarki wajensa. <u>Kya</u> aika da baƙar rīgarki wajensa.	Ba zakī aika da baƙar rīgarki wajensa ba. Ba kya aika da baƙar rīgarki wajensa ba.
(shī)	Zai aika da baƙar rīgarsa wajensa. Ya aika da baƙar rīgarsa wajensa.	Ba zai aika da baƙar rīgarsa wajensa ba. Ba ya aika da baƙar rīgarsa wajensa ba.
	Nājī zā`à iya` gyārà shudīyar mōtān nan.	Najī ba za'a iya gyara shudīyar motan nan ba.
	Nājī ā` iya` <u>gyārà</u> shudīyar mōtān nan.	Najī ba a iya gyara shudīyar motan nan ba.
sāyē	Najī za'a iya sayen shudīyar motan nan. Najī a iya <u>sayen</u> shudīyar motan nan.	Najī ba za'a iya sayen shudīyar motan nan ba. Najī ba a iya sayen shudīyar motan nan ba.
ḡoyē	Najī za'a iya ḡoye shudīyar motan nan. Najī a iya ḡoye shudīyar motan nan.	Najī ba za'a iya ḡoye shudīyar motan nan ba. Najī ba a iya ḡoye shudīyar motan nan ba.
	Wàtàkīlā` zān sō ganīnsà anjumà.	Watakila ba zan so ganinsa ba anjuma.
	Wàtàkīlā` nā` sō ganīnsà anjumà.	Watakila ba na so ganinsa ba anjuma.

(1tā)	Watakila zan so ganinta anjuma	Watakila ba zan so ganinta ba anjuma.
	Watakila na so ganinta anjuma.	Watakila ba na so ganinta ba anjuma.
mātātā	Watakila zan so ganin matata anjuma.	Watakila ba zan so ganin matata ba anjuma.
	Watakila na so ganin <u>matata</u> anjuma.	Watakila ba na so ganin matata ba anjuma.
dānā	Watakila zan so ganin dāna anjuma.	Watakila ba zan so ganin dāna ba anjuma.
	Watakila na so ganin dāna anjuma.	Watakila ba na so ganin dāna ba anjuma.
	Zātā iya karɓan rīgūnā māsu launī jā.	Ba zata iya karɓan riguna masu launi ja ba.
	Tā' iya karɓan <u>rīgūnā</u> māsu launī jā.	Ba ta iya karɓan riguna masu launi ja ba.
'yankunne	Zata iya karɓan 'yankunne masu launi ja.	Ba zata iya karɓan 'yankunne masu launi ja ba.
	Ta iya karɓan 'yankunne masu launi ja.	Ba ta iya karɓan 'yankunne masu launi ja ba.
tākalma	Zata iya karɓan takalma masu launi ja.	Ba zata iya karɓan takalma masu launi ja ba.
	Ta iya <u>karɓan</u> takalma masu launi ja.	Ba ta iya karɓan takalma masu launi ja ba.
bāni	Zata iya banī takalma masu launi ja.	Ba zata iya banī takalma masu launi ja ba.
	Ta iya banī takalma masu launi ja.	Ba ta iya banī takalma masu launi ja ba.

	Zāki sāmī farīn tākālmī à kāsūwā kī sàyā.	Ba zaki samī farīn takalmī a kasuwa kī saya ba.
	Kyā` sāmī farīn tākālmī à <u>kāsūwa</u> kī sàyā.	Ba kya samī farīn takalmī a kasuwa kī saya ba.
kō'inā	Zaki samī farīn takalmī a ko'ina kī saya.	Ba zaki samī farīn takalmī a ko'ina kī saya ba.
	Kya samī farīn takalmī a ko'ina kī saya.	Ba kya samī farīn takalmī a ko'ina kī saya ba.
	Idan tākalmān nā dà kyau zai sàyā wātākīlā.	Idan takalman na da kyau ba zai saya ba watakīla.
	Idan <u>takalman</u> nā dà kyau yā` sàyā wātākīlā.	Idan takalman na da kyau ba ya saya ba watakīla.
gīdā	Idan gīdan na da kyau zai saya watakīla.	Idan gīdan na da kyau ba zai` saya ba watakīla.
	Idan gīdan na da kyau ya saya watakīla.	Idan gīdan na da kyau ba ya saya ba watakīla.
	Irin aikīn dà kayī, inā zātō zāsū bākā kuđī.	Irin aikīn da kayī, ina zato ba zasu baka kuđī ba.
	Irin aikīn dà kayī, inā zātō <u>swā`</u> bākā kuđī.	Irin aikīn da kayī ina zato ba swa baka kuđī ba.
(itā)	Irin aikīn da kayī, ina zato zata baka kuđī.	Irin aikīn da kayī, ina zato ba zata baka kuđī ba.
	Irin aikīn da kayī, ina zato <u>ta</u> baka kuđī.	Irin aikīn da kayī, ina zato ba ta baka kuđī ba.
(shī)	Irin aikīn da kayī, ina zato zai baka kuđī.	Irin aikīn da kayī, ina zato ba zai baka kuđī ba.
	Irin aikīn da kayī, ina zato ya baka kuđī.	Irin aikīn da kayī, ina zato ba ya baka kuđī ba.

	Idan ka bar shi hakà, zai lālācē dà wuri.	Idan ka bar shi haka, ba zai lalace da wuri ba.
	Idan ka bar <u>shi</u> hakà, yā` lālācē dà wuri.	Idan ka bar shi haka, ba ya lalace da wuri ba.
tākalmā`	Idan ka bar takalma haka, zasu lalace da wuri.	Idan ka bar takalma haka, ba zasu lalace da wuri ba.
	Idan ka bar <u>takalma</u> haka, swa lalace da wuri.	Idan ka bar takalma haka, ba swa lalace da wuri ba.
rīgar`	Idan ka bar rigar haka, zata lalace da wuri.	Idan ka bar rigar haka, ba zata lalace da wuri ba.
	Idan ka bar <u>rigar</u> haka, ta lalace da wuri.	Idan ka bar rigar haka, ba ta lalace da wuri ba.
ābincin`	Idan ka bar abincin haka, zai lalace da wuri.	Idan ka bar abincin haka, ba zai lalace da wuri ba.
	Idan ka bar abincin haka, ya lalace da wuri.	Idan ka bar abincin haka, ba ya lalace da wuri ba.

The following drill has only the future with an indefinite future transform.

	Zākù` iya <u>sārè</u> itācen nān, idan lōkacī` bà zai kure` ba.	Kwā` iya sārè itācen nān, idan lōkacī` bà zai kure` ba.
kāwō`	Zaku iya <u>kawo</u> itacen nan, idan lokaci ba zai kure ba.	Kwa iya kawo itacen nan, idan lokaci ba zai kure ba.
ḡaukē`	Zaku iya ḡauke <u>itacen nan</u> , idan lokaci ba zai kure ba.	Kwa iya ḡauke itacen nan, idan lokaci ba zai kure ba.

gyàdàr̀	Zaku iya ɗauke <u>gyàdàr</u> , idan lokaci ba zai kure ba.	Kwa iya ɗauke gyàdàr, idan lokaci ba zai kure ba.
kātākō	Zaku iya ɗauke <u>katakōn</u> , idan lokaci ba zai kure ba.	Kwa iya ɗauke katakon, idan lokaci ba zai kure ba.
sākō	Zaku iya ɗauke sakon, idan lokaci ba zai kure ba.	Kwa iya ɗauke sakon, idan lokaci ba zai kure ba.

Random Substitution Drill

	Ba <u>kyā</u> ̀ sã̀ jājāyen tākalmānkì ba in zāmu wajen tārō?
(kū)	Ba <u>kwa</u> sa jajayen takalmanku ba in zamu wajen taro?
(itā)	Ba <u>ta</u> sa jajayen takalmanta ba in zamu wajen taro?
(ka)	Ba <u>ka</u> sa jajayen takalmanka ba in zamu wajen taro?
(mū)	Ba mwa sa jajayen takalmanmu ba in zamu wajen taro?
hūlunā	Ba mwa sa jajayen <u>hulunānmu</u> ba in zamu wajen taro?
rīgunā	Ba mwa sa jajayen rigunanmu ba in zamu wajen <u>taro</u> ?
kallō	Ba mwa sa jajayen rigunanmu ba in zamu wajen <u>kallo</u> ?
aikì	Ba mwa sa jajayen rigunanmu ba in zamu wajen <u>aiki</u> ?
kwallō	Ba mwa sa jajayen rigunanmu ba in zamu wajen <u>kwallo</u> ?
(shī)	Ba mwa sa jajayen rigunanmu ba in zamu wajensa?

	Tunɪ na dāwō, sabōdà zàton yā̀ cḕ à bānì <u>kudī</u> dà wurì.
àbinci	Tunɪ na dawo, saboda zaton ya ce a bani <u>abinci</u> da wurì.
sākōn	Tunɪ na dawo, saboda zaton ya ce a bani <u>sakon</u> da wurì.
mōtār	Tunɪ na dawo, saboda zaton ya ce a bani <u>motar</u> da wurì.
māgānìn	Tunɪ na dawo, saboda zaton ya ce a bani <u>maganin</u> da wurì.
àkwātìn	Tunɪ na dawo, saboda zaton ya ce a bani <u>akwatɪn</u> da wurì.

àlbāshīnā	Tunɪ na dawo, saboda zaton ya ce a banɪ <u>albashina</u> da wurɪ.
tākalmān	Tunɪ na dawo, saboda zaton ya ce a banɪ takalman da wurɪ.
	Mwā` yɪ kōkarɪ m̀ <u>gyārā</u> anjumā idan akwai lōkaci.
kōyō	Mwa yɪ kōkarɪ mu <u>koyo</u> anjuma idan akwai lokaci.
tāfɪ	Mwa yɪ kōkarɪ mu <u>tafi</u> anjuma idan akwai lokaci.
sāyā	Mwa yɪ kōkarɪ mu <u>saya</u> anjuma idan akwai lokaci.
kārṣā	Mwa yɪ kōkarɪ mu <u>karṣa</u> anjuma idan akwai lokaci.
kai	Mwa yɪ kōkarɪ mu <u>kai</u> anjuma idan akwai lokaci.
jirā	Mwa yɪ kōkarɪ mu <u>jira</u> anjuma idan akwai lokaci.
fārā	Mwa yɪ kōkarɪ mu <u>fara</u> anjuma idan akwai lokaci.
ajiye	Mwa yɪ kōkarɪ mu ajiye anjuma idan akwai lokaci.

UNIT 24

BASIC SENTENCES

A

[Hello there ('resting'). Sànnu dà hūtāwā.]

B

[Hello. Yāwā sànnu.]

A

half	rabī
Is it 1:30 ('one and a	Karfḗ ɗaya dà rabī tāyī?
half')?	

B

twelve	shā`biyu
quarter	kwatā
No, it's 12:15 ('twelve and	Ā'ā, yānzū shā`biyu dà kwatā.
a quarter').	

A

six	shidā
Tell me when it's 6:00.	Īdan karfḗ shidā tāyī, kà gayā minī.

B

oh (I'm sorry!)	aɪ
he left	yā barī
before	kāfīn
Oh, I'll be leaving here	Aɪ, zaŋ bar naŋ kāfīn karfḗ ukù.
before 3:00.	

A

What time will you be back?

Wàné lōkàcī zākà dāwō?

B

eight

takwàs

Perhaps at 7:45 ('eight
without a quarter').

Wàtàkīlā kàrfè takwàs bā` kwatā.

A

[Oh? All right.]

Tō? Shīkēnan.]

B

[See you later.]

Sai anjumā.]

NOTES

Note 24.1 Numerals

Note 24.1.1 Cardinal Numerals

Bayan kamar wata biyu.

Ina zato da kàrfè biyar.

Wajen mutum bakwai.

Hausa numerals follow the noun to which they refer. The noun is in the singular, as in the above examples. The simple numerals (those indicated by a single word), up to 1000, are:

ɗaya	1	shidā	6	àshirín	20	sàbà'ín	70
biyu	2	bakwāi	7	tàlatín	30	tāmānín	80
ukù	3	takwàs	8	àrbà'ín	40	càsà'ín	90
hudū	4	tarà	9	hàmsín	50	ɗarī	100
bìyar	5	gōmà	10	sittín	60	dubū	1000

(Other numerals are combinations. Some examples are:

(gōmà) shā`ḍaya	11	(gōmà) shā`shidā	16	àshirìn dà biyu	22
(gōmà) shā`biyu	12	(gōmà) shā`bakwàl	17	àshirìn dà ukù	23
(gōmà) shā`ukù	13	(gōmà) shā`takwàs	18	tàlàtìn dà ḍaya	31
(gōmà) shā`hudū	14	(gōmà) shā`tarà	19	tàlàtìn dà biyu	32
(gōmà) shā`biyar	15	àshirìn dà ḍaya	21	càsà'ìn dà biyar	95

The use of /gōmà/ is optional. Either /shā`ḍaya/ or /gōmà shā`ḍaya/ may be used. Combinations such as 21, 22, 41, 42, 54, 65, etc. are all formed as above. Some other combinations are:

ḍarī biyu	200	dubū dà ḍaya	1001
ḍarī ukù	300	dubū ḍaya dà ḍarī ḍaya	1100

Note 24.1.2 Numerals in compounds: /-ḍal/

Nl da Sanl ne kaḍal.

Kal kaḍal zakazo?

Numerals form part of some compounds. The /-ḍal/ of /kaḍal/ is a form of /ḍaya/ 'one'.

Note 24.1.3 Numerals and Other Quantity Words with /na/ and /ta/

Numeral compounds with /na/ or /ta/ (prefixes though written separately; see Note 14.1) are equivalent to English ordinal numerals.

na ḍaya	ta ḍaya	first
na biyu	ta biyu	second
na shā`biyu	ta shā`biyu	twelfth
na àshirìn	ta àshirìn	twentieth
na ḍarī	ta ḍarī	hundredth

The use of /gōmà/ is optional:

na gōmà shā`biyu / na shā`biyu ta gōmà shā`biyu / ta shā`biyu

/na/ and /ta/ are also used with other quantity words:

na nawà ta nawà the how many-th; in what (numerical) place?

Note 24.2 Telling Time

Note 24.2.1 Time by the Hour

Karfe daya da rabi tayi?

Yanzu sha biyu da kwata.

Watakila karfe takwas ba kwata.

The quarter hour is referred to as /kwatā/, X:15 being /X dà kwatā/ that is, 'X and a quarter'. A quarter of the hour (X:45) may be /X bā`kwatā/ 'X without, or lacking, a quarter' or /X saurā kwatā/ 'X, remainder a quarter' that is, with a quarter to go. The half hour is /rabi/ 'half'. Time by the minute otherwise uses the numerals (X dà ____)

The reaching of an hour is expressed with the verb /yɪ/, as in the first sentence. /yɪ/ is also used of spending time.

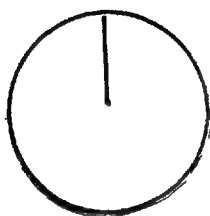
Note 24.2.2 Time of Day

Barka da rana.

Barka da yamma.

Barka da dare.

The terms above, translated in the units as 'day' (sometimes 'afternoon'), 'evening', 'night', do not equate exactly with English concepts. The following list gives some terms for times of day and night, with rough English equivalents. The usage is more determined by the position of the sun than by clock time. An effort is made to give some idea of the correlation by showing (very approximate) time span on a clock face (to the left) and the rising and setting sun to the right.



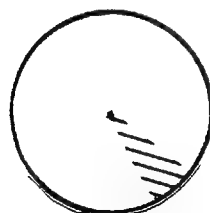
tsakaddarē

midnight



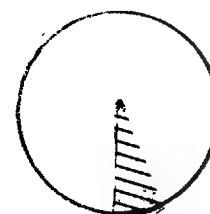
àsùbāhìn farkō

first cockcrow



sùbāhì
/ àsùbāhì
/ àsùbā

early morning
before dawn



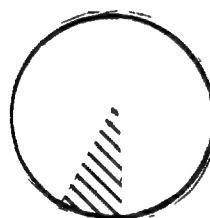
àlfijir

first light of
the sun



sassāfe

dawn



sāfiyā

sun-up, morning



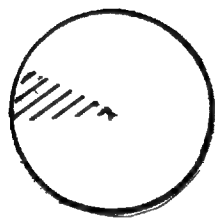
gārī yā wāyē
'the sky has
cleared'

wāyēwan gārī
'the clearing
of the sky'



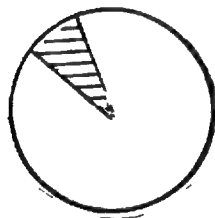
hàntsī

sun well up



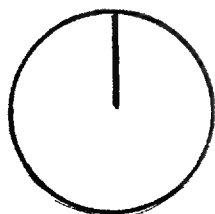
wàlàhā

time of supplementary
prayer



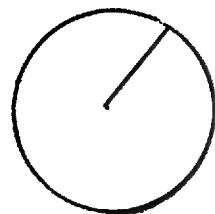
lālūrī

optional later time
for supplementary
prayer



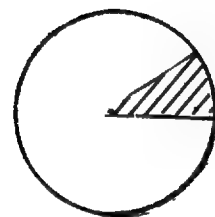
tsakaṛ rānā

mid-day, noon



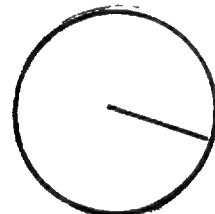
gòshin àzahàṛ

about 1:30 P.M.

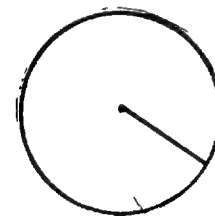


àzahàṛ

about 2:00 to 3:00 P.M.



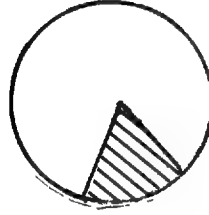



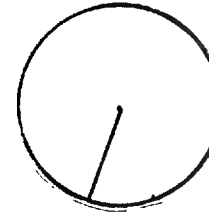

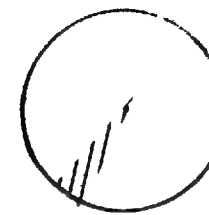

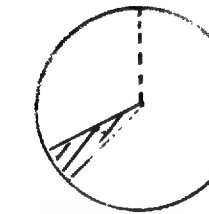

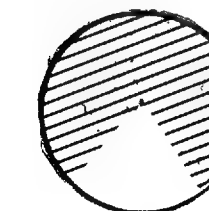

gòshin là'àsàṛiyā
/ gòshin là'asàṛ

about 3:30 P.M.



là'àsàṛiyā

begins about
4:00

	yammā	lā'āsārīyā sākāliyā	about 4:30-5:30 P.M. sun still bright and clear but not hot	
		lā'āsārīyā līs	dusk, sun visible but red	
		gōshin mägàribā	twilight; sun invisible	
		mägàribā	sunset, dark	
		bāyan mägàribā	just after sunset, early darkness of night	
		īsshā'ī	time of last prayer of the day (until about midnight)	
		darē	night	

Note: When referring to the time /sāfiyā/ (sunrise and a couple of hours afterwards) one uses /dà sāfe/ 'at the /sāfiyā/ time', that is 'in the early morning'.

An examples of greetings correlated with the time of day, those with /barkā/ are:

Barkā̀ dà à̀sùbā̀.	may be used from very early morning until /sāfiyā/ (dà sāfe/).
Barkā̀ dà rānā.	may be used from /hantsī/ to about 2:00 P.M.
Barkā̀ dà yammā.	may be used from about 2:00 P.M. until dark.
Barkā̀ dà darē.	may be used through the night.

Note 24.2.3 Other Terms for Time

General terms

dàkīkà / sakàn	second	mākò / sātī	week
mintī	minute	watā	month; moon
sā'ā / awā	hour	shēkarā	year
kwānā	(spending of a) night; a day	kwānan watā	date
rānā	sun; day	hūtū	holiday, vacation, leave
yinī	(spending of a) day		

- - - - -

jìyà	yesterday	gātà	two days after tomorrow
yaù	today	città	three days after tomorrow
gòbe	tomorrow	wànshèkarè /wàshègàrī	the following day day
jībī	the day after tomorrow		

- - - - -

shēkaran jìyà	the day before yesterday	wannàn watàn	this month
mākòn jìyà	last week	watàn jìyà	last month
mākòn gòbe /mākò màì zuwà	next week	watàn gòbe /watà màì zuwà	next month
mākòn jībī	the week after next	watàn jībī	the month after next
mākòn gātà	the week after the week after after next	watàn gātà	three months hence

- - - - -

Seasons

bazarā	hot season	kākā	harvest
dāmīnā /dāmanā /dāmunā	rainy season	hùntūrū (lòkàcín dārī)	harmattan

Days of the Week

lahàdī	Sunday	àlhàmis̄	Thursday
litinī̄ /litinīn̄	Monday	jūma'ā̄ / jumma'ā̄	Friday
tālātā̄	Tuesday	àsabār̄ / àsabàt̄ /àsabàcī̄ /àsibicī̄	Saturday
lārābā̄ / lār̄bā̄	Wednesday		

Months

There are two sets of month names in use. The more common is the English, while the Islamic names are used by the religiously more conservative. The two sets do not correspond to each other.

Western (English) month names:

Jànáir̄u	Àpír̄il	Yūlī̄ / Jūlaī	Òktōbà̄
Fàbr̄air̄u	Māȳu	Àgustà̄	Nùwambà̄
Māris̄	Jun	Sàtumbà̄	Dizambà̄

There are many minor variations in the pronunciation of these.

Islamic months:

Àlmuharr̄am	Ràbī'īlāhīr̄	Raj̄ab	Shāwwal
Saf̄ar̄	Jīmādālawwāl	Shā'āban	Zūlkī'idā̄
Ràbī'īlawwāl	Jīmādālāhīr̄	Rāmālan	Zūlhaj̄jī

Islamic Festivals

Sallàr Cìkà cìkì	New Year's festival of the 9/10 of Muharram
Sallàr Tākutāhā	Festival of Prophet's birthday or name-day
Sallàr Azūmī	Festival on breaking fast of Ramadan
Sallàr Layyā	Festival held on the tenth of Zulhajjī

/sallā/ means both 'performance of one of the five daily prayers' and '(Islamic) festival': /yanā sallā/ 'he's performing his devotions'. /Sallàr Layyā/ is also known as /bābbar sallā/. The five times of prayer are /āzahār/, /lā'asār/, /māgarībā/, /īsshā'ī/, /sūbāhī/.

GRAMMATICAL DRILL

GD 24.1.1 Time

	Yārā sun kai <u>kuḍī</u> gīdan Shēhū jiyā.
itācē	Yara sun kai <u>itace</u> gīdan Shehu jiya.
gyāḍā	Yara sun kai gyāḍa gīdan Shehu <u>jiya</u> .
yau	Yara sun kai gyāḍa gīdan Shehu <u>yau</u> .
shēkaran jiyā	Yara sun kai gyāḍa gīdan Shehu <u>shekaran jiya</u> .
mākōn jiyā	Yara sun kai gyāḍa gīdan Shehu <u>makon jiya</u> .
watān jiyā	Yara sun kai gyāḍa gīdan Shehu <u>watan jiya</u> .
wānshēkarē	Yara sun kai gyāḍa gīdan Shehu wanshekare.
	Idan akwai <u>dāmā</u> , kazo da wuri yau.
lōkaci	Idan akwai <u>lokaci</u> , kazo da wuri yau.
sūkūnī	Idan akwai sukuni, kazo da wuri <u>yau</u> .
cittā	Idan akwai sukuni, kazo da wuri <u>citta</u> .
gōbe	Idan akwai sukuni, kazo da wuri <u>gobe</u> .
jībī	Idan akwai sukuni, kazo da wuri <u>jibi</u> .
gātā	Idan akwai sukuni, kazo da wuri <u>gata</u> .
wāshēgarī	Idan akwai sukuni, kazo da wuri washegarī.

rānā	Kullum dà <u>sāfe</u> yakan cɪ àbinci.
māgarɪbā	Kullum da <u>rana</u> yakan cɪ abinci.
là'asàrɪyā	Kullum da <u>magariba</u> yakan cɪ abinci.
darē	Kullum da <u>la'asariya</u> yakan cɪ abinci.
gòshɪn àzahàr	Kullum da <u>dare</u> yakan cɪ abinci.
hàntsɪ	Kullum da <u>goshin azahar</u> yakan cɪ abinci.
yammā	Kullum da <u>hantsi</u> yakan cɪ abinci.
	Kullum da yamma yakan cɪ abinci.
bìyar dà rabì	Jiyā dà karfè <u>bìyar dà kwatā</u> na tāshì aikì.
tarā dà mɪntì hudū	Jiya da karfe <u>bìyar da rabɪ</u> na tashɪ aikɪ.
bìyar dà dàkìkà ɗaya	Jiya da karfe <u>tara da mɪntɪ hudu</u> na tashɪ aikɪ.
shɪdā	Jiya da karfe <u>bìyar da dàkìkà ɗaya</u> na tashɪ aikɪ.
dāwō	Jiya da karfe <u>shɪda</u> na tashɪ aikɪ.
	Jiya da karfe shɪda na dawo aikɪ.
watā	<u>Kwānā</u> nawà mātarkà tayɪ à gidānsù?
sā'a	<u>Wata</u> nawa matarka tayɪ a gidansu?
mākō	<u>Sa'a</u> nawa matarka tayɪ a gidansu?
shēkarā	<u>Mako</u> nawa matarka tayɪ a gidansu?
shɪdā	Shekara <u>nawa</u> matarka tayɪ a gidansu?
gōmā shā` bakwāɪ	Shekara <u>shɪda</u> matarka tayɪ a gidansu?
tālātɪn	Shekara <u>goma sha bakwai</u> matarka tayɪ a gidansu?
àshɪrɪn dà ukù	Shekara <u>talatin</u> matarka tayɪ a gidansu?
	Shekara ashirin da uku matarka tayɪ a gidansu?
tāfɪ	Wàtākìlā zai <u>dāwō</u> rānar àsabàr dà yammā.
sāuka	Watakila zai <u>tafi</u> ranar asabar da yamma.
litɪnɪn dà hāntsɪ	Watakila zai sauka ranar <u>asabar da yamma</u> .
jumma'a dà là'asàrɪyā	Watakila zai sauka ranar <u>litɪnɪn da hantsi</u> .
lārābā dà tsakaddarē	Watakila zai sauka ranar <u>jumma'a da la'asariya</u> .
	Watakila zai sauka ranar <u>laraba da tsakaddare</u> .

àlhamìs dà màgàribà Watakila zai sauka ranar alhamis da magariba.
 talātā dà rāna Watakila zai sauka ranar talata da rana.
 wurī Watakila zai sauka ranar talata da wuri.
 sùbāhī Watakila zai sauka ranar talata da subahi.
 ìsshā Watakila zai sauka ranar talata da issaha.

À cikin wànè watā zā'ā yī Sallār Tākutàhá?
 A cikin wane mako za'a yi Sallar Takutaha?
 Azūmī A cikin wane mako za'a yi Sallar Azumi?
 Cìkà cìkī A cikin wane mako za'a yi Sallar Cika ciki?
 Layyā A cikin wane mako za'a yi Sallar Layya?
 hùntūrū A cikin wane mako za'a yi hunturu?
 aìkìn A cikin wane mako za'a yi aikin?

Lōkàcìn yìn àbìncì yā kusa, sàbòdà haka mù tàfī.
 Lokacin yin sallar azahar ya kusa, saboda haka
 mu tafi.

Kwallō Lokacin yin kwallo ya kusa, saboda haka mu tafi.
 aìkī Lokacin yin aiki ya kusa, saboda haka mu tafi.
 kallō Lokacin yin kallo ya kusa, saboda haka mu tafi.
 gyārā Lokacin yin gyara ya kusa, saboda haka mu tafi.
 fārā Lokacin fara gyara ya kusa, saboda haka mu tafi.
 kārè Lokacin kare gyara ya kusa, saboda haka mu tafi.

Wā ya san sà'addà akè fārā sallār sùbāhī?
 Wa ya san sa'adda ake fara kallon kwallo?
 cin àbìncì Wa ya san sa'adda ake fara cin abinci?
 gyāran akwātunā Wa ya san sa'adda ake fara gyaran akwatuna?
 gídājē Wa ya san sa'adda ake fara gyaran gidaje?
 tākalmā Wa ya san sa'adda ake fara gyaran takalma?
 būdè ōfīsōshī Wa ya san sa'adda ake fara buɗe ofisoshi?
 makārāntū Wa ya san sa'adda ake fara buɗe makarantu?
 asībītōcī Wa ya san sa'adda ake fara buɗe asibitoci?

	Wàtàkìlā àkwai hūtū cikin watan <u>cittā</u> .
gòbe	Watakila akwai hutu cikin watan gobe.
jībī	Watakila akwai hutu cikin <u>watan</u> jibi.
mākò	Watakila akwai hutu cikin makon <u>jibi</u> .
nan	Watakila akwai hutu cikin makon <u>nan</u> .
gātā	Watakila akwai <u>hutu</u> cikin makon gata.
aikī	Watakila <u>akwai</u> aiki cikin makon gata.
bā`	Watakila ba aiki cikin makon gata.

GD 24.1.2 /na/ and /ta/ plus numerals and quantity words.

Question and Answer Drill

Na nawà kacē` Shēhù ya sayō?	Nācē` ya sayō na sulē gōmā shā`biyu.
Na nawà kakē zātō ta kāwō?	Na pam biyar dà sulē tarà.
Idan ya kāwō na sulē ukū,	Òho, na dai cē` ya kāwō na sulē.
yāyā zākā yí?	
Na kwānā nawà ya kāwō jiyā?	Yā kāwō na kwānā àshirín.

GD 24.1.3 Time

Read the following times in Hausa

9:00	12:15	3:35	6:45
10:05	1:20	4:40	7:50
11:08	2:30	5:44	8:58

GD 24.2 Variation Drill

	Kōwwā yasā` ruwā à <u>kunnuwānsà</u> , ruwansà.
rīgūnānsà	Kowwa yasa ruwa a <u>rigunansa</u> , ruwansa.
māgūngunā	Kowwa yasa ruwa a <u>magunguna</u> , ruwansa.
tābōbī	Kowwa yasa ruwa a <u>tabobi</u> , ruwansa.
tākalmā	Kowwa yasa ruwa a <u>takalma</u> , ruwansa.
àbīncī	Kowwa yasa ruwa a <u>abinci</u> , ruwansa.
àkwātī	Kowwa yasa <u>ruwa</u> a akwatī, ruwansa.
hūlunā	Kowwa yasa <u>huluna</u> a akwatī, ruwansa.
àninai	Kowwa yasa <u>aninai</u> a akwatī, ruwansa.
alkalumā	Kowwa yasa <u>alkaluma</u> a akwatī, ruwansa.

UNIT 25

BASIC SENTENCES

A

Sa 'idu!

Sà 'īdù.

Sa 'idu

Yes, sir?

Nà 'ám?

A

water jug

būtā

he poured

yā zubā

he poured (with reference
to here)

yā zubō

Take this jug and get some
water ('pour [and bring]
hither').

Dàukī bûtàn nan kà zubo ruwā.

S

heat

zāfī

Cold or hot?

Na sanyī, kō na zāfī?

A

whichever it is

kōwānnē

he received, got

yā sāmù

Whichever is available ('one
gets').

Kōwānnē akà sāmù.

S

All right.

Tō'.

A

(attention catching
expression), have it!

ùngo

there, over there

cān

he bought (and brought here)

yā sayō

sugar

sukārī

Here! Go over there to
[that] house and buy
([and bring] hither)
some sugar.

Ùngo! Tàfɪ càn gɪdàn ka sayō sukārī.

S

All right.

Tō.

A

shirt

tagùwā

pl.

taguwōyī

on

kaṇ

chair, stool

kujērā

pl.

kùjērū / kujērōrī

Where is the shirt that
I put here on the chair?

Ìnā tagùwarɗà dà na ajìyē naṇ kaṇ kujērā?

S

room

ɗākī

pl.

ɗākunā

Bala took it to that
room over there.

Bālā yā kai ɗākin càn.

NOTES

Note 25.1 /nan/ - /can/

Ɗauki butan nan ka zubo ruwa.

Tafi can gidan ka sayo sukari.

Ina taguwar da na ajiye nan kan kujera?

Bala ya kai ɗakin can.

Both /nan/ and /can/ occur with different tone patterns. The basic meaning of /nan/ is that it refers to [something in] the immediate vicinity; that of /can/ that it refers to [something at] a distance. (See also Note 7.3.)

With low tone these occur after /n/ as 'this', 'that': /gɪdan nàṇ/ 'this house', /gɪdan càṇ/ 'that house'.

With high-low tone (/naṇ/ - /caṇ/) they are used for 'here (in sight)' and 'there (in sight)', as well as 'this', 'that'.

With high tone (/nan/, /can/) there are used for 'here (out of sight)' and 'there (out of sight)'.

For combinations with /wan-/ see Note 26.1.

Feminine nouns often have /n/ before /nan/ and /can/: /būtàn naṇ/, /būtàn càṇ/ but /būtàṛ/.

Note 25.2 Verb: Suffix /-ō/

Dauki butan nan ka zubo ruwa.

Tafi can gidan ka sayo sukari.

/zubō/ means 'pour [and bring back] hither'. /sayō/ means 'buy [and bring back] hither'. The suffix /-ō/ (with high tones on the verb) indicates that the action includes something hitherward, something done in the direction of the speaker. A number of other examples have occurred:

kaɪ	carry	kāwō	bring
jē	go	zō	come
		dāwō	return
tāfi	go	tahō	come

The following list gives further illustrations of verbs in /-o/ compared to other verb forms. The verbs in /-o/ generally have the same basic meaning as the other verb but with the added sense of 'in this direction, with reference to here'. Only occasional meanings are given for the /-o/ verbs.

aikā̀	send out	aikō	send here
dāukā̀	take	daukō	bring
dūbā̀	look at	dūbō	
faɗā̀	tell	faɗō	
fārā̀	begin	fārō	
fītā̀	go out	fītō	come in
ganī	see	ganō	
gudù	run	gudō	run here
gyārā̀	repair	gyārō	
hàrbā̀	shoot, kick, throw	harbō	
kàrbā̀	receive	karbō	
kōmā̀	go back	kōmō	come back
lālātā̀	spoil	lālātō	
mantā̀	forget	mantō	
nēmā̀	look for	nēmō	
sā̀	put, place, wear	sanyō	
sāmā̀	get	sāmō	
sārḕ	cut down	sārō	
sāukā̀	arrive (somewhere else)	saukō	arrive here
shiryā̀	arrange, prepare	shiryō	
tāmbāyā̀	ask	tāmbayō	
tāshì	get up	tāsō	
yì	do, make	yīwō	

See the sentences in GD 25.1.1 for illustrations of usage.
The imperative of verbs in /-ō/ has low-high (low-low-high) tone pattern.

GRAMMATICAL DRILL

GD 25.1 Verb: Suffix /-ō/

GD 25.1.1 Suffix /-ō/, Paired Sentences - Learning Drill

The following sentences illustrate the contrast between verbs in /-ō/ and others with different suffixes. The first sentence uses the other verb, the second the verb in /-ō/. The verb is given to the left for easy reference. (These sentences may be used as the basis for other drills, such as substitution, question and answer, etc. Note: the translations relating to this drill are of the sentences containing the verbs in /-ō/.)

aikā Shēhù yā aikā wà mātātā dà kuḏī jiyā.

aikō Yāushè yacē` zai aikō dà rìgar` tawá?

ɗaukā Ìdan kaɪ ka ɗaukā bà zai cē`kōmaɪ ba.

ɗaukō Wā ya ɗauko àbincin` dàgà gidānā?

farā Nā farā sanin yaddà zaɪ yɪ rùbùtū.

writing

farō Zaɪ farō dàgà can, àmmā sai nā hūtā.

fita Yārā sun fita dà wurɪ yaù dà sāfe.

fitō Hālīmà ta fitō dà àkwātìn nan jiyā.

gaidā Mātar` Mūsā tā gaidā uwātā.

gaidō Inā zātō yā jē yā gaidō Shēhù nē.

ganī À inā ka ganī ya ajiye rìgar`?

ganō Tā ganō indà akē sayaddà wākē.

sell

gyārā Lallai kà gyārā minì mōtātā dà wurɪ.

gyārō Nā gyārō àlkalàmin` nan tūni.

hàrbā	Wā zai hàrbī dōkī in bā kai bá?	
harbō	Mammān yā harbō tsuntsū dà rāna.	<i>bird</i>
maṇtā	Kē kíkà maṇtā dà kuḍī à nān?	
mantō	Òho! bàn cē` kà manto nākà à gɪdā ba.	
nēmā	Sū sukà nēmā, sun kuwā ganī.	<i>indeed</i>
nemō	Àshē bàn cē` kà nēmō minì hūlātā bá?	<i>well!</i>
sāyā	Mùtum nawà sukà sàyā à wajénsà?	
sayō	Jiyà tā sayō tākalmā māsū kyau.	
sāmā	Ídan yāyī kòkarī zai sāmā à saukī.	
sāmō	Mun samō abūbuwā dà yawà dàgà can.	<i>things</i>
sàuka	Mē ya sàuka à kan dūtsen nān?	<i>rock</i>
saukō	Nā gayā makà uwarṣà tācē` kà saukō dàgà itācēn.	
shiryā	Ídan ka shiryāsu, kà barsù à can.	
shiryō	Zaṇ shiryō rīgunān à cikin àkwātī.	
tāfī	Dà wānè lōkacī zāki tāfī aiki gòbé?	
tahō	Nā tahō dà kuḍī, kadà kà dāmu.	
dūbā	Māsinjā yā dūbā à inda ka ajìyē?	<i>where</i>
dūbō	Bārī in dūbō, kō yanā gɪdā.	
faḍā	Yī hàkurī, zātā faḍā makà anjumā.	<i>patience</i>
faḍō	Ídan kukà jē kukà faḍō sākōn zaṇ bākū kuḍī.	

gudù	Wà ya gudù dàgà makarantā cıkínkù?	
gudō	'Yar Àsàbè tā gudō gıdā dà rāna.	
kàrbā	Wàtàkılà zāsù kàrbā dà yāwā gōbe.	
karbō	Dà sanìn wā ka karbō wadānnān?	
sārè	Yārā sun sārè itācen dà kē cıkın gıdānā.	
sārō	An sārō itācen dà nacē`, kō kùwā?	<i>or not</i>
tàmbàyā	Kàje kà tàmbàyā kō àkwai sauran àbıncı.	
tambayō	Mūsā yā tambayō lābārın 'yarsā wajentā.	
tāshì	Yàù zāmù tāshì aıķì dà wurı.	
tāsō	Duk lōkácın dà ya tāsō dàgà wāsā zai zō.	<i>playing</i>
lālātā	Ma 'àıkātā sun lālātā rıgunānsù dà mai.	<i>grease</i>
lālātō	Wà ya lālātō mañ kēkēnā cıkínkù?	
kōmā	Inā zātō zañ kōmā aıķì anjumā.	
kōmō	Sā 'àddā yā kōmō bāñı dà kōmaı.	
zubā	Nā mantā nā zubā ruwā à tākālmīnā.	
zubō	Sāıdù nē yā zubō wākē à cıkın mōtā.	

GD 25.1.2 Verbs in /-ō/ - Substitution Drills

Yàushè ka sayō bütān cān?

ınā Ina ka sayo butan can?

kaı Kaı ka sayo butan can?

yau ka sayo butan can?

daukō	Yau ka <u>dauko</u> butan can?
sāmō	Yau ka <u>samo</u> butan can?
gyārō	Yau ka gyaro butan <u>can</u> ?
tākà	Yau ka gyaro butar <u>taka</u> ?
nan̄	Yau ka gyaro butan nan?

	Idan na tunà nā` zubō <u>ruwā</u> à būtār.	
gyāḍā	Idan na tuna na zubo gyāḍa a <u>butar</u> .	
mōtār	Idan na tuna na zubo <u>gyāḍa</u> a motar.	
kātākō	Idan na tuna na zubo <u>katako</u> a motar.	
itācē	Idan na tuna na zubo <u>itace</u> a motar.	
kāyaṅ	Idan na tuna na zubo <u>kayan</u> a <u>motar</u> .	<i>the load</i>
ākwātī	Idan na tuna na zubo <u>kayan</u> a akwatī.	
rīgūnān	Idan na tuna na zubo <u>rigunan</u> a akwatī.	
alkalumān	Idan na tuna na zubo <u>alkaluman</u> a akwatī.	
nāsā	Idan na tuna na zubo <u>nasa</u> a akwatī.	
kōmē	Idan na tuna na zubo kome a akwatī.	

GD 25.2 Variation Drill

	Yau <u>rānār</u> nā` dà zāfī kwarai.	
ruwā	Yau <u>ruwan</u> na da zafi kwarai.	
ābinci	Yau abincin na da zafi <u>kwarai</u> .	
kāḍan	Yau abincin na da zafi <u>kaḍan</u> .	<i>a little</i>
sōsai	Yau abincin na da zafi sosai.	

	Ùngo kà <u>ka</u> 1 masà à can.
sayō	Ungo ka <u>sayo</u> masa a can.
ajiyē	Ungo ka <u>ajlye</u> masa a can.
gyārō	Ungo ka gyaro masa a <u>can</u> .
kāsuwā	Ungo ka gyaro masa a <u>kasuwa</u> .
gidānā	Ungo ka gyaro masa a <u>gidana</u> .
hankālī	Ungo ka gyaro masa a <u>hankali</u> .
ma'aikatarku	Ungo ka gyaro masa a ma'aikatarku.

	Àkwa1 sukārī à <u>kāsuwā</u> ?
gidansā	<u>Akwa</u> 1 sukari a gidansa?
kārō	<u>Karō</u> sukari a gidansa.
sāyō	<u>Sayo</u> sukari a gidansa.
dāukō	<u>Dauko</u> sukari a <u>gidansa</u> .
mōtātā	<u>Dauko</u> sukari a <u>motata</u> .
can	<u>Dauko</u> sukari a <u>can</u> .
cikī	<u>Dauko</u> sukari a <u>ciki</u> .

	Zan <u>sayo</u> taguwar gōbe in Allāh yāsō.
bāshī	Zan <u>bashī</u> taguwar gobe in Allah yaso.
karō	Zan <u>karō</u> taguwar gobe in Allah yaso.
ōyē	Zan <u>ōye</u> taguwar gobe in Allah yaso.
wankō	Zan <u>wanko</u> taguwar gobe in Allah yaso.
gyārō	Zan <u>gyaro</u> taguwar gobe in Allah yaso.
sanyō	Zan <u>sanyo</u> taguwar gobe in Allah yaso.
biyā	Zan <u>biya</u> taguwar gobe in Allah yaso.

*hide**wash**pay for*

	Wàné kǎfintà ya <u>yīwo</u> kujèrán nan?
gyārō	Wane <u>kafinta</u> ya gyaro kujeran nan?
mutum	Wane mutum ya <u>gyaro</u> kujeran nan?
ɗaukō	Wane mutum ya ɗauko kujeran <u>nan</u> ?
tāwa	Wane mutum ya ɗauko kujerar <u>tawa</u> ?
jīyà	Wane mutum ya ɗauko kujeran <u>jīya</u> ?
can	Wane mutum ya ɗauko kujeran <u>can</u> ?
karfē	Wane mutum ya ɗauko kujeran karfe?

UNIT 26

BASIC SENTENCES

Bello

[How's the work going, Alɪ?

Sànnu dà aɪkì Alɪ?]

Alɪ

[Fine, thanks.

Yàwṵā sànnu kadaɪ.]

B

Who was given my robe to put
away?

Wà akà bā rìgātā yà ajìyě?

A

I don't know.

Bàn sanì ba.

B

he planted

yā shūkà

farm

gōnā

pl.

gònàkī / gònàkaɪ
/ gōnōnīWhat are you going to plant
on this farm?

Mě zākà shūkà à wannan gōnár?

A

onion(s)

àlbasà

Onions and beans.

Àlbasà dà wākē.

B

he sold (thing: /dà/)

yā sayar

clock, watch

àgōgō

pl.

àgōgaɪ / agōgōyī
/ agōgunà

Who shall I sell this watch to?

Wà zaɪ sayar wà dà àgōgón nà?

A

What are you going to do with
the money?

Mè zākà yɪ dà kuɗín?

B

I want to buy shoes.

Inā sō` in sáyɪ tākàlmī nè.

A

So? There's nothing to be
said against that.

Tō`? Bā` laifī.

NOTES

Note 26.1 Compounds of /wa/ and /me/

wa	who?	me	what
kowwa	everyone	komai	everything
wannan	this	kowanne	whichever it is

Both /wa/ and /me/ are used in many compounds and constructions. Some of the common compounds are:

m.	f.	pl.	meaning
wanɪ	wata	wadansu / wasu	some
wàné	wàcè	wàdànnè	what - ?, which - ?
kōwwàné	kōwàcè	kōwwàdànnè	whatever, whoever
wànnē	wàccē	wàdànnē	which one?
wandà	waccè	wadàndà	who
wānē	wancè		someone

wàṇē (nè)	wàcē (cè)	(sū) wàṇē (nè)	who (is it)? who (are they)?
wanñan		wad̃annan	this, these
waṇnan			that (referred to)
wanc̃an	wacc̃an	wad̃anc̃an	that, those
mēṇē (nè)			what (is it)?
kōmē / kōmaṇ			everything, (not) anything
kōmēṇē (nè)			whatever (it is)

Note the use of /kō/ as a generalizing prefix: /wàṇē/ 'what?' /kōwàṇē/ 'whatever' (the double ww of the spelling is simply convention), /wàṇṇē/ 'which one' /kōwàṇṇē/ 'whichever one it is', /mē/ 'what' /kōmē/ 'everything' that is, 'what-ever', /mēṇē nè/ 'what is it?' /kōmēṇē nè/ 'whatever it is'.

Of the above forms /wàṇē/ and /kōwwàṇē/ are used as modifiers. Of the others those with /-nē/ as part of the compound are used only independently. /wand̃a/ is used before a verb. The other /wa/ forms may be used both as modifiers and independently. For example /wanṇ mutum̃ yāzō/ or /wanṇ yāzō/.

Note 26.1.1 /wà...wà/

Wa aka ba rigata ya ajiye?

Wa zan sayar wa da agogon nan?

Two different constructions are illustrated here. The verb /bā/, as explained in Note 18.3, may be followed by two objects, quite as in English: /yā bāṇi rigā/ 'he gave me a robe'. Here /nṇ/ indicates the recipient and /riga/ the object given. One may also say, as in English /wà ya bā rigā/ 'who is the one he gave a robe [to]?', that is 'to whom did he give a robe?'

The second example uses the verb /sayar/ which is followed by /wà/ or /ma-/ plus the recipient and (usually) /d̃a/ plus the object

sold: /yā sayar mini dà rīgā/ 'he sold me a robe' /yā sayar wà Shēhù dà rīgā/ 'he sold Shehu a robe'. When /wà/ is used, it is placed before the verb and /wà/ 'to' follows (see Note 6.2.2): /wà ya sayar wà dà rīgā/ 'who is the one he sold a robe to?'.
 Another example is:

Wà kacē` Shēhù yā aikā wà dà
 kuɗin dà na bākà jiyā.

To whom did you say Shehu
 sent the money I gave you
 yesterday.

Without /dà/ after /aikā/:

Wà kacē` Shēhù yā aikā wà kuɗin dà na bākà jiyā?

Note 26.2 Verbs: Suffix /-ar/

Wa zan sayar wa da agogon nan?

The suffix /-ar/ is used with a great many verbs. It has the meaning 'cause to do the action indicated' or the like. There is a variant /-as/ used by some speakers. Another form of the suffix is /-ad/, making a long /d/ with that of /dà/: /sayaddà/.

Compare the following list, giving 'causative' forms of some verbs which have occurred:

fītā	go out	fītar (dà)	fītaddà	take out
gayā	tell	gayar (dà)	gayaddà	greet
hàrbā	kick	harbas (dà)	harbaddà	kick off
sàuka	arrive	saukar (dà)	saukaddà	set down (off something), put up (someone who arrives)
shā`	drink	shayar (dà)	shayaddà	give to drink, water (an animal)

tabbàtā	be sure	tabbatar (dà)	tabbataddà	assure
warkè	get well	warkar (dà)	warkaddà	make well
zaunà	be seated	zaunar (dà)	zaunaddà	seat; make (some- one) waste (his) time
zubā	pour in	zubar (dà)	zubaddà	pour out

These verbs may be used with no noun following or may have /wa/ (/ma-/) and /da/, as in the example given. This example has /wa/ referring back to /wā/. With a noun or pronoun the sentence would be:

Zan sayar wa Shehu da agogon nan.

Zan sayar masa da agogon nan.

It is also possible to have /wa/ (/ma-/) plus a direct object:

Zan sayar masa agogon nan.

Zan sayar masa agogon nan.

An example without /dà/ following or a direct object is:

Yā tabbatar manà cēwā zāmù	He assured us saying we
sāmī kudī.	would get money.

Without /wa/ (/ma-/) the verb is regularly used with /dà/ if a noun or pronoun follows:

Zan sayar da agogon nan.

These illustrate only some of the constructions in which these verbs are used.

In addition to the suffix /-ar/ (/as/, /ad/), there is also the use of the verb root before /dà/ as in /saidā/ 'sell' (for /sayda/ from /say-/ of /sāyā/, /gaidā/ 'greet' (for /gayda/ from /gay-/ of /gayā/). The construction here may have the suffix /dà/ on the verb and another /dà/ before the noun:

Nā saidà masà dà hūlātā.

I sold him my hat.

GRAMMATICAL DRILL

GD 26.1 /wà/

	Wà zai tàfi <u>Ingilà</u> cikínkù?	
kàsuwā	Wa zai tafi <u>kasuwa</u> cikínku?	
makarantā	Wa zai tafi <u>makaranta</u> cikínku?	
can	Wa zai <u>tafi</u> can cikínku?	
zaunā	Wa zai <u>zauna</u> can cikínku?	
kwānā	Wa zai <u>kwana</u> can cikínku?	
yini	Wa zai yini can <u>cikínku</u> ?	
gōbe	Wa zai yini can <u>gobe</u> ?	
yau	Wa zai yini can yau?	
	Wà ya <u>dàukì</u> rīgā mai jan láuni?	
ajiye	Wa ya <u>ajiye</u> riga mai jan launi?	
wankè	Wa ya <u>wanke</u> riga mai jan launi?	wash
sayō	Wa ya <u>sayo</u> riga mai jan launi?	
(bari)	Wa ya <u>bar</u> riga mai jan launi?	
sācè	Wa ya <u>sace</u> riga mai jan launi?	
(gani)	Wa ya ga <u>riga</u> mai jan launi?	
àkwatì	Wa ya ga <u>akwatì</u> mai jan launi?	
àgōgō	Wa ya ga <u>agogo</u> mai jan launi?	
hulā	Wa ya ga hula mai jan launi?	
	Wà na ganī à gidankà <u>jìyà</u> dà sáfé?	
yau	Wa <u>na</u> gani a gidanka yau da safe?	
(itā)	Wa ta gani a <u>gidanka</u> yau da safe?	
kàsuwā	Wa ta gani a <u>kasuwa</u> yau da safe?	
ōfìshìnkà	Wa ta <u>gani</u> a ofishinka yau da safe?	
kirā	Wa ta <u>kira</u> a ofishinka yau da safe?	
àikā	Wa ta <u>aika</u> a ofishinka yau da safe?	
hàrbā	Wa ta <u>harba</u> a ofishinka yau da safe?	
gaidā	Wa ta gaida a ofishinka yau da safe?	
tàmbàyā	Wa ta tambaya a ofishinka yau da safe?	

	Wà ka sayō wà <u>tābā</u> dà kuḍīnā?
àbīncī	Wa ka sayo wa <u>abīncī</u> da kuḍīna?
gyāḍā	Wa ka sayo wa <u>gyāḍā</u> da kuḍīna?
wannān	Wa ka sayo wa <u>wannan</u> da kuḍīna?
àlbāsā	Wa ka sayo wa <u>albasa</u> da kuḍīna?
àgōgō	Wa ka sayo wa agogo da kuḍīna?
	Wà ka <u>kaī</u> wà rīgar, dà Mūsā ya bá kà?
sayar	Wa ka <u>sayar</u> wa rīgar da Musa ya ba kà?
ḍaukō	Wa ka ḍauko wa <u>rīgar</u> da Musa ya ba kà?
tākālmī	Wa ka ḍauko wa takalmin da Musa ya <u>ba kà</u> ?
ajīyē	Wa ka ḍauko wa takalmin da Musa ya <u>ajīyē</u> ?
gyārā	Wa ka ḍauko wa takalmin da Musa ya <u>gyara</u> ?
wankē	Wa ka ḍauko wa takalmin da Musa ya <u>wanke</u> ?
sātō	Wa ka ḍauko wa takalmin da Musa ya sato?
	Wà zan yī wà <u>māganā</u> in na tāfī?
aikī	Wa zan yī wa <u>aikī</u> in na tafī?
gōḍiyā	Wa zan yī wa godiya in na <u>tafī</u> ?
sāuka	Wa zan yī wa godiya in na <u>sauka</u> ?
dāwō	Wa zan yī wa godiya in na <u>dawo</u> ?
kārḅā	Wa zan yī wa godiya in na <u>karḅa</u> ?
sāmū	Wa zan yī wa godiya in na samu?
	Gīdan wà Mūsā ya <u>tāfī</u> , yā gayā mākā?
kwānā	Gīdan wa Musa ya <u>kwana</u> , ya gaya maka?
sāyā	<u>Gīdan</u> wa Musa ya saya, ya gaya maka?
mōtā	<u>Motar</u> wa Musa ya saya, ya gaya maka?
rīgā	Rīgar wa Musa ya saya, ya gaya maka?
	Tākalmān wà na ganī à cīkīn <u>mōtātā</u> ?
àkwātī	Takalman wa na ganī a cīkīn <u>akwatina</u> ?
ōfīs	Takalman wa na ganī a cīkīn <u>ofishina</u> ?
gīdā	Takalman wa na ganī a cīkīn gidana?

talk

	Wà dà wà akà kai wà <u>kudín</u> ?
àbinci	Wa da wa aka <u>kai</u> wa abinci?
sayo	Wa da wa <u>aka</u> sayo wa abinci?
(sū)	Wa da wa suka sayo wa abinci?

GD 26.2 Compounds with /wà/

GD 26.2.1 Learning Drill

wānē nè	Wānē nè yazō nēman Shēhù jiyà?	
wācē cē	Wācē cē ta kira yārā cikínkù?	
sū wānē nè	Sū wānē nè suka bātà gidán nà?	<i>spoiled</i>
wānē	Kācē` dà wānē yà bākà kudín.	
wancē	Tāfi gidan wancē kà karbo rīgar.	
wandā	Wandā ya àikēkà kāsuwā yā fīta.	
waccē	Waccē tazō jiyà, ita cē uwar Bellò.	
wadāndā	Tā kirā wadāndā suka kāwo dōkìn.	
wannan	Wannān dōkī dà karfī yakē.	
	Wannān mātār bāta dà lāfiyā.	
wadānnan	Wadānnan alkalumān bā nāwa ba nè.	
wancān	Inā zātō wancān nē ōfīshīn jākādān Amīrkā.	
waccān	Waccān cē kāsuar garīn? Tanā dà girmā.	<i>the city largeness</i>
wadāncān	Idan ka kirā wadāncān mutānēn, kà bāsū àbinci.	
wānē	Wānē lōkaci zākā dāwō dàgà áikī?	
wācē	Wācē rānā zā'ā yī tārō?	
wadānnē	Wadānnē abūbuwā ka ajiyē à gidānsà?	<i>things</i>
wānnē	Wānnē nè nākā cikin wadānnan hūlūnā?	
wāccē	Wāccē cē tafī kyau, mātār Mūsā ko ta Shēhù?	<i>exceed</i>
wadānnē	Wadānnē nè kīkà ajiyē à ákwātī?	

kōwwàné Kōwwàné mùtùm yā san àbindà yakè yī'. *thing which*
 kōwwàcè Kōwwàcè rīgā ka kai masà bā' laifī.
 kōwwàdànnè Kōwwàdànnè irin tākalmā zañ sàyā in na sāmù.

wanī Nājī wanī yarō yāzō nēmankà dà rāna.
 wata Sarkī yāsā' an kāmà wata mātā yaù dà sāfe.
 wadānsu Yāga wadānsu sunà sārè itācè à dājī.

GD 26.2.2 Substitution Drill

lōkacī Wàné mùtùm yazō dàgà Ámīrkà?
 yārō Wane lokaci yazo daga Amirka?
 Wane yaro yazo daga Amirka?

rānā Wàcè shēkarā ya zama sarkī? *became*
 Wace rana ya zama sarki?

àkwātī (pl.) Wàdànnè alkalumān nē nākà?
 māgānī (pl.) Wadanne akwatunan ne naka?
 Wadanne magungunan ne naka?

tākālmī Wannān wāken dà ka sayō jiyà nē?
 kātākō Wannan takalmin da ka sayo jiya ne?
 Wannan katakon da ka sayo jiya ne?

mātā Wannan hūlar Mūsā cè.
 gyàdā Wannan matar Musa ce.
 Wannan gyadar Musa ce.

iyālī (pl) Wadānnan 'yā'yan sarkī nē, àmmā bàñ tabbātā ba.
 makwābcī (pl) Wadannan iyalan sarki ne, amma ban tabbata ba.
 Wadannan makwabtān sarki ne, amma ban tabbata ba.

wāsā Kōwwàné aikī akà kōyā minī, zañ iyā.
 àbù Kowwane wasā aka koya minī, zan iya. *game*
 Kowwane abu aka koya minī, zan iya. *thing*

màcè	Kōwwàcè <u>dabbā</u> tā san màigìdantà.
yārinya	Kowwace <u>mace</u> ta san maigìdanta.
	Kowwace yarinya ta san maigìdanta.
dabbā (pl)	Kōwwàɗànnè <u>yārā</u> ka ganī kà bāsù àbincin.
ma'āikàcī (pl)	Kowwàɗanne <u>dabbobī</u> ka ganī ka basu abincin.
	Kowwàɗanne ma'āikata ka ganī ka basu abincin.
ɗansàndā	Ìdan wani <u>mālāmī</u> yāzō kàcē` yà bākà sàkòñ.
ākāwū	Idan wani <u>ɗansanda</u> yazo kace ya baka sakon.
	Idan wani akawu yazo kace ya baka sakon.
mōtā	Nāga wata <u>rīgā</u> mai kyau à kāsūwā jiyā.
hūlā	Naga wata <u>mota</u> mai kyau a kasuwa jiya.
	Naga wata hula mai kyau a kasuwa jiya.
gidā (pl)	Kyā` iya sāmùn wadansu <u>tākalman</u> wàtākīlā.
dōkī (pl)	Kya iya samun wadansu <u>gidajen</u> watakila.
	Kya iya samun wadansu dawakin watakila.

GD 26.3 /me/ - Learning Drill

mènè nè	Mènè nè ka òyè` à cikin àkwàtìn nán?
kòmènè nè	Kòmènè nè ka bānī bānā sō`.
kōmē	Kōmē ya sāmēkà ruwankà.

Substitution Drill

	Mè <u>akà</u> cē` zā'ā kai kāsūwa anjūmā?
(itā)	Me <u>ta</u> ce za'a kai kasuwa anjuma?
(sū)	Me suka ce za'a kai kasuwa anjuma?
(nī)	Me suka ce <u>zan</u> kai kasuwa anjuma?
(kē)	Me suka ce zakī kai kāsūwa anjuma?
ōfīs	Me suka ce zakī kai <u>ofis</u> anjuma?
asībītī	Me suka ce zakī kai <u>asibiti</u> anjuma?
makarantā	Me suka ce zakī kai <u>makaranta</u> anjuma?

gɪdā	Me suka ce zaki kai gida <u>anjuma</u> ?
jɪbɪ	Me suka ce zaki kai gida <u>jɪbɪ</u> ?
bādɪ	Me suka ce zaki kai gida <u>bādɪ</u> ?
	Mè yārā suka yɪ uwarsu ta kɪ bāsù àbɪncí?
rīgūnā	Me yara suka yɪ uwarsu ta kɪ basu <u>rīguna</u> ?
ruwā	Me yara suka yɪ uwarsu ta kɪ basu <u>ruwa</u> ?
gyādā	Me yara suka yɪ uwarsu ta kɪ basu <u>gyaɗa</u> ?
kudɪ	Me yara suka yɪ uwarsu ta kɪ basu <u>kudɪ</u> ?
kwallō	Me yara suka yɪ uwarsu ta kɪ basu <u>kwallo</u> ?
	Mè zākā yɪ dà wadānnān <u>ɪtātúwān</u> ?
dabbā (pl)	Me zaka yɪ da wadannan <u>dabbobɪn</u> ?
àkwātɪ (pl)	Me zaka yɪ da wadannan <u>akwatunan</u> ?
dōkɪ (pl)	Me zaka yɪ da wadannan <u>dawakin</u> ?
māgānɪ (pl)	Me zaka yɪ da wadannan <u>magungunan</u> ?
àlkalāmɪ (pl)	Me zaka yɪ da wadannan <u>alkaluman</u> ?
hūlā (pl)	Me zaka yɪ da wadannan <u>hulunan</u> ?

GD 26.4 /nān/, /cān/

nān	Wàtākɪlā ìdan ka bāshì rìgan nān zai sō.	(this)
nān	Wā yazō nān jɪyà dà rānā, kā gānshì?	(here)
	Kā kai masà sakon nān, kō tükunā?	(reference)
can	Lallai yāròn can bāshì dà hankālī sōsai.	(that)
can	Hālīmā tā ajiye àkwātìn à can gidansà.	(there)

UNIT 27

BASIC SENTENCES

Shu'aibu

as of now

wàrhakà

Mala Bala? Hello there
('now')!

Mālām Bālā! Barḳā dà wàrhakà.

Bala

Hello, Mala Shuaibu. How
[are you]?

Mālām Shu'áibù. Barḳā kàdai. Yàyā?

S

advice

shāwarā

they consulted each other,
discussed

sunyɪ shāwarā

I've come to have a talk with
you ('that we may make a
discussion')

Nā tahō mùyɪ wata shāwarā nē.

B

About what?

Gàme dà mē fá?

S

healthy

lāfiyayyē

I saw a healthy [looking]
horse that Sɪdɪ had ('at
Sɪdɪ's').

Nāga wanɪ lāfiyayyen dōkɪ nē wajen
Sɪdɪ.

B

if you have in mind
buying [it]

in sàyē zākà yɪ

bought (one)

sàyayyē

If you were thinking of
buying it, that horse
is already bought!

In sàyē zākà yɪ, wannan dōkin
sàyayyē nē tūnɪ.

S

fixed (one)

gyārarrē

f.

gyārarrīyā

There's a reconditioned car;
should I buy that ('her')?

Àkwaí wata gyārarrīyaṙ mótà, ko ita
zañ sàyá?

B

one that has lasted a
long time

dàdaddē

f.

dàdaddīyā

What [good] will that old
car do you?

Mè wannan dàdaddīyaṙ mōtār zātà yī
mākà?

S

certainly

lallē / lallaí

he hid (something)

yā bōyē

You're right! I'd better
keep ('hide') my money.

Lallaí! Gāra ìn bōyè kuḍīnā.

B

it exceeds

yāfí

it's better ('it exceeds
in goodness')

yāfí kyaù

usefulness

ànfànī / àmfànī/

it was useful

yāyí ànfànī

forward, front side

gàba

in the future ('here
in front')

nañ gàba

That will be better. It
('they') may be useful
to you later.

Zai fí kyaù, sà` yí makà ànfànī
nañ gàba.

NOTES

Note 27.1 Noun: Adjective Type in /-aCC-ē/

Naga wani lafiyayyen doki ne wajen Sidi.

Wannan dokin sayayye ne tuni.

Akwai wata gyararriyar mota.

Wannan daɗaɗɗiyar motar.

Compare:

		<u>Stem</u>		
lāfiyā	health	lafi-	lāfiyayyē	healthy
sāyā	buy	say-	sāyayyē	bought
gyārā	fix	gyar-	gyārarriyā	fixed up (f.)
daɗē	last	daɗ-	daɗaɗɗiyā	one that has lasted (f)

The forms to the right have an ending which repeats and doubles the last consonant of the stem. This may be represented by /-aCC-/ (C = consonant). This extension (or reduplication) is followed by an ending indicating masculine, feminine or plural. Masculine and feminine examples are given above, the extension and endings being /-aCCē/ for masculine and /-aCCiyā/ for feminine. There is also /-aCCā/ for feminine. With these endings the tone is always low on the stem and high on the extension and ending (see examples above). The plural is /-aCCū/, the tone being low on the stem and extension, high on the /-ū/. Another possible plural is /-aCCī/ with the same tones.

These forms indicate 'something characterized by the stem meaning'. If the stem is that of a transitive verb, the meaning of the form is close to that of the English past participle, '(something which has been) bought', '(something which has been) fixed', etc. The last example given above from the Basic Sentences illustrates the formation with an intransitive stem '(something which has) lasted'. /lāfiyayyē/ is an example formed from a noun stem.

Forms in /-aCCē/, etc. may be made from most verbs. Some other examples are: (The alternate feminine /-aCCā/ and plural /-aCCī/ are not given.)

ajiyē	put away	àjiyayyē	àjiyayyiā	àjiyàyyū	set aside, reserved
d'aukā	take	d'aukakkē	d'aukakkīyā	d'aukàkkū	taken
fārā	begin	fārarrē	fārarriyā	fāràrrū	begun
fita	go out	fītaccē	fītaccīyā	fītàttū	gone out
ganī	see	gànannē	gànanniyā	gànànnū	seen
hàrbā	shoot, kick	hàrbabbē	hàrbabbīyā	hàrbàbbū	shot, kicked
kwāna	spend the night	kwānannē	kwānanniyā	kwānànnū	one who has spent the night, left-over (food)
man̄tā	forget	man̄taccē	man̄taccīyā	man̄tàttū	forgotten
nēmā	look for	nēmammē	nēmammiyā	nēmàmmū	sought after
sāmā	receive	sāmammē	sāmammiyā	sāmàmmū	received
sanī	know	sànannē	sànanniyā	sànànnū	known
sārē	cut down	sārarrē	sārarriyā	sāràrrū	cut down
sātā	steal	sātaccē	sātaccīyā	sātàttū	stolen
tabbātā	be sure	tàbbàtaccē	tàbbàtaccīyā	tàbbàtàttū	reliable

GRAMMATICAL DRILL

GD 27.1 Forms in /-aCCē/, /-aCCıyā/, /-aCCū/

GD 27.1.1 Learning Drill

Înā ka ajiye māgānīn dà ya dadè à nān?
 Înā ka ajiye dàdadēden māgānīn nān?
 Dàdadēdiyar rīgātā har yānzū tanā dà kyau.
 Dàdadēdun tākalmānsà bàsū lālācē ba.

Wā ya gyārā àkwātīn dà ya kāwō?
 Wā ya dāukī gyārarren àkwātīn dà ya kāwō?
 Wā ya sàyi gyārariyar mōtān nan tāsà?
 Wā ya sàyi gyārarrun akwātunān Mūsā?

Kaī ka shā ruwan dà ya kwānā cān?
 Kaī ka shā kwānannen ruwān cān?
 Kaī ka sàyi kwānanniyar gyādan cān?
 Bākā san wandā ya kāwō kwānānnun māgununān bá?

Lāfiyar dōkīn Shēhū kalau.
 Dōkīn Shēhū lāfiyayyē nè sōsai.
 Uwarṣā bà lāfiyayyiyaṛ mace cē ba.
 Iyāyēnsā dukā lāfiyayyū nè.

parents

Jiyā na sàyā à kāsūwā dà rāna.
 Itācen dà ka ganī sàyayyē nè.
 Kā kāwō sàyayyiyaṛ gyādan nān?
 Gidājen nān sàyayyū nè.

Ka₁ kacē` à wajēnā ya sāmā.
 Mē zā'ā y₁ dà sāmammen kárfèn?
 Tācē`tāga sāmammīyaṛ kujèrarkà.
 Nā manta indà akà ajè sāmammun kāyaṇ.

Mātātā ta ajiye kudī sabōdà sàyen àbinci.
 Wà ya sày₁ àjìyayyen dōkìn nà_n na sarkí?
 Kē kíkà káwo àjìyayyīyaṛ gyàdán nà_n?
 Àjìyàyyun abūbuwā sukàn y₁ ànfānī.

things

Kā sanī bānā shān tābā yā_nzu.
 Kanā zātō shī sà_nannē nē à garín nà_n?
 Kōwwā yā sanī Hālīmā sà_nannīyā cē.
 Sā_nannun mutānē bāsù karyā.

Wà_tākīlā za_n sārè itācen nà_n dà ya_mma.
 Ita ta bākà sārarren kātākón càn?
 Wà ya sārè sārarrīyaṛ itācén càn?
 Sāràrrun itātuwàn dà ka sayō sun kārē.

Nā_j1 wa₁ Mammān nā sātā yā_nzu.
 Bà zāsù sày₁ sātaccen dōkī ba.
 Inā ka ka₁ sātaccīyaṛ rīgār?
 Àkwa₁ sātàttun kāyā à kāsūwā?

*by hearsay**merchandise*

Kā tabbātā yā ka₁ matà kudīn?
 Tābbàtaccen zāncē` bāyā zama karyā.
 Inā sō` in j₁ tābbàtaccīyaṛ máganā yā_nzu.

GD 27.1.2 Substitution Drill

	Wā ya kāwō wannan daɗaɗɗen <u>wāken</u> nān?
àbinci	Wa ya kawo wannan daɗaɗɗen <u>abincin</u> nan?
àkwatī	Wa ya kawo wannan daɗaɗɗen akwatīn nan?
	Kai ka ɗaukō daɗaɗɗiyar <u>hūlar</u> Mūsā?
gyaɗā	Kai ka ɗauko daɗaɗɗiyar <u>gyaɗar</u> Musa?
jākā	Kai ka ɗauko daɗaɗɗiyar jakar Musa? bag
	Idan ya kirā daɗaɗɗun <u>ma'āikātansā</u> , bā'laifī.
māsīnjā (pl)	Idan ya kira daɗaɗɗun <u>masinjoji</u> , ba laifī.
ɗansāndā (pl)	Idan ya kira daɗaɗɗun 'yansanda, ba laifī.
	Nā sayar wā Shēhū gyārarren <u>āgōgōnā</u> .
tākālmī	Na sayar wa Shehu gyararren <u>takalmīna</u> .
āḱalāmī	Na sayar wa Shehu gyararren alƙalamīna.
	Kin ga gyārarriyar <u>mōtār</u> dà ya sayō?
rīgā	Kin ga gyararriyar <u>rigar</u> da ya sayo?
hūlā	Kin ga gyararriyar hular da ya sayo?
	À inā ya ajiye gyārarrun <u>tākālmān</u> ?
'yankunne	A ina ya ajiye gyararrun <u>'yankunnen</u> ?
akwātunā	A ina ya ajiye gyararrun akwatunan?
	Tā ɓōyè kwānannen <u>àbincin</u> dà na ganī.
wākē	Ta boye kwanannen <u>waken</u> da na ganī.
māgānī	Ta boye kwanannen maganin da na ganī.
	Zā'ā nēmō lāfiyayyen <u>mùtum</u> yāyī aikī.
yārō	Za'a nemo lafiyayyen <u>yaro</u> yayi aiki.
ma'āikācī	Za'a nemo lafiyayyen ma'aikaci yayi aiki.
	<u>Mutānen</u> dà ka ganī à gidānā duk lāfiyāyyū nē.
mātā	<u>Matan</u> da ka ganī a gidana duk lafiyayyu ne.
dabbōbī	Dabbobin da ka ganī a gidana duk lafiyayyu ne.

dōkì Kā gayà masà yà bōyè sâyayyen kātākò nán?
 tàkàlmī Ka gaya masa ya boye sayayyen dokin nan?
 Ka gaya masa ya boye sayayyen takalmin nan?

 Bà zan sayi àjìyayyen wākē ba.
 àlkalāmī Ba zan sayi ajìyayyen alkalam ba.
 àbīncī Ba zan sayi ajìyayyen abinci ba.

 Kɪn karɔo àjìyayyɪyar rīgarkì dàgà wājéntà?
 tābā Kɪn karɔo ajìyayyɪyar tabarkɪ daga wajenta?
 mōtā Kɪn karɔo ajìyayyɪyar motarkɪ daga wajenta?

Maƙwàbɛɪnkà sànnannen mùtùṃ nē à gārɪn nàṇ. town
 àbōkī Abokɪnka sanannen mutum ne a garin nan.
 ùbā Ubanka sanannen mutum ne a garin nan.

 Nājɪ anā fadī uwarkà sànnanniyā cē gā kōwwā.
 'yarkà Najɪ ana fadɪ 'yarka sananniya ce ga kowwa.
 Àsàbē Najɪ ana fadɪ Asabe sananniya ce ga kowwa.

 Yā dāukɪ sànnannun ma 'àɪkātā suyɪ masà aɪkì.
 mutānē Ya dāukɪ sanannun mutane suyɪ masa aɪkɪ.
 yārā Ya dāukɪ sanannun yara suyɪ masa aɪkɪ.

UNIT 28

BASIC SENTENCES

Sule

Good morning, Malam Bala.

Mālām Bālā. Barkā dà hantsī.

Bala

(exclamation of
surprise or caution)

a'a

Oh, hello, Malam Sule!

A'a? Mālām Sulè, barkā kàdai.

S

why? ('on account
of what?')

don mè

Why is it said that you're
the one who's going to
Kaduna?

Don mè akà cē` kai zākà tāfī Kādūnā?

B

Perhaps because I'm the only
one who can do the work
there.Wàtàkīlā don nī kàdai zaɓɓi iyā
aikin à can.

S

indeed

dai

Or is it just because you're
the chief clerk?

Kō dai don kai nè bàbban àkàwú?

B

(expression of disagreement)

habà

thinking, thought

tùnnānī

he thought

yāyī tùnnānī

Well! Did you think before
you said that?Habà! Kāyī tùnnānī kàfīn ka faɗī
háka?

S

town

gārī

Well, it seemed to me ('I
saw as if it were because')
you wouldn't want to leave
this town.

Tó? Nāga kamaṛ don bà zākà sō barin
gàrin nān nē ba.

B

Why did you think this?

Sabòdà mè kayi wannan zàtòn?

S

Because....

Don... tó?

talk, speech

màganà

Let's stop talking like this
('let's leave talk of this
sort').

Mù bar wannan màganàṛ hakà nan.

B

thing

àbù

pl.

abūbuwā

thing which

àbindà

All right. It's because
you don't have anything
to say, isn't it?

Shīkēnan, don bākà dà àbindà zākà
fadī bá?

NOTES

Note 28.1 /don/

Don bana son wannan launin.

Don me aka ce kai zaka tafi Kaduna?

Wataƙila don ni kafaɗi zan iya aikin a can.

Ko dai don kai ne babban akawu?

Naga kamar don ba zaka so barin garin nan ne ba.

Don... to?

Don baka da abinda zaka fadɪ ba?

/don/ is similar to the noun-n-noun construction pattern. A longer form of /don/ is /dõmɪ-/ (/dõmɪ-/ is regularly in the noun-n-noun pattern, so is usually /dõmin/.) /don/ ~ /dõmɪ-/ means 'sake, account, cause'. /dõmĩnã/ means '(for) my sake', /dõminkà/ '(for) your sake', etc. /don/ and /dõmin/ usually correspond to English expressions such as 'for the sake of', 'on account of', 'because', etc., as illustrated in the above sentences. /don mɛ̃/ 'on account of what' is 'why?'. The basic meaning of /don/ is brought out in /naga kamar don.../ 'I saw as the reason [the fact that]..'.

/don/ ~ /dõmin/ may be followed by a noun, pronoun or a clause, but the basic meaning must be kept in mind to understand many constructions.

Note 28.2 /dai/

Ko dai don kai ne babban akawu?

/dai/ corresponds to reinforcers such as 'just', 'indeed'. /hakà dai nè/ is 'that's just how things are'. An often used formula is /kai dai kawàɪ/. This is used to address a person when you feel that there is nothing that can be done about a situation and that he should stop struggling. It may be used in rebuke or as an exhortation to do what one can under the circumstances.

The reduplicated form /daidai/ means 'correctness, exactness; correct, exact, even, straight'.

GRAMMATICAL DRILL

GD 28.1 /don/

	Idan don <u>ka</u> ne, ba wanda zai damu.
sū	Idan don <u>su</u> ne, ba wanda zai damu.
shī	Idan don <u>shi</u> ne, ba wanda zai damu.
itā	Idan don <u>ita</u> ne, ba wanda zai damu.
nī	Idan don <u>ni</u> ne ba wanda zai damu.
mū	Idan don <u>mu</u> ne, ba wanda zai damu.
kū	Idan don <u>ku</u> ne, ba wanda zai damu.
kē	Idan don ke ne, ba wanda zai damu.

	Don <u>ita</u> mē zai sã` kà kɪ zuwã càn?	<i>refuse</i>
shī	Don <u>shi</u> me zai sa ka kɪ zuwa can?	
sū	Don su me zai sa ka kɪ <u>zuwa</u> can?	
ajiyēwā	Don su me zai sa ka kɪ <u>ajiyewa</u> can?	
kwānā	Don su me zai sa ka kɪ <u>kwana</u> can?	
kaiwā	Don su me zai sa ka kɪ <u>kaiwa</u> can?	
tāfiyā	Don su me zai sa ka kɪ tafiya <u>can</u> ?	
makarantā	Don su me zai sa ka kɪ tafiya <u>makaranta</u> ?	
gɪdā	Don su me zai sa ka kɪ tafiya <u>gida</u> ?	
ōfīs	Don su me zai sa ka kɪ tafiya <u>ofis</u> ?	
yānzū	Don su me zai sa ka kɪ tafiya <u>yanzu</u> ?	

	Bāshɪ dà hankālī, don haka bānā wāsā dà shī.	<i>playing</i>
māganā	Bashɪ da hankalɪ, don haka bana magana da shɪ.	
shāwarā	Bashɪ da hankalɪ, don haka bana shawara da shɪ.	
dāmuwā	Bashɪ da hankalɪ, don haka bana damuwa da shɪ.	
mātā	Bashɪ da mata, don haka bana damuwa da shɪ.	
dā	Bashɪ da ɗa, don haka bana damuwa da shɪ.	
gaskiyā	Bashɪ da gaskiya, don haka bana damuwa da shɪ.	
kuɗī	Bashɪ da kuɗi, don haka bana damuwa da shɪ.	

	Wàtàkìlā don mǎgānā bā` wùyā nè kó?	<i>difficulty</i>
aikì	Watakila don <u>aiki</u> ba wuya ne ko?	
nōmā	Watakila don <u>noma</u> ba wuya ne ko?	<i>farming</i>
shūkā	Watakila don <u>shuka</u> ba wuya ne ko?	
kàràtū	Watakila don <u>karatu</u> ba wuya ne ko?	<i>reading</i>
gyārā	Watakila don <u>gyara</u> ba wuya ne ko?	
	Tā <u>dāwō</u> dà wurì, don haka na àiki Mūsā.	<i>quickly</i>
kāwō	Ta <u>kawo</u> da wurì, don haka na aiki Musa.	
sāuka	Ta <u>sauka</u> da wurì, don haka na aiki Musa.	
warkè	Ta <u>warke</u> da wurì, don haka na aiki Musa.	
dafà	Ta <u>dafa</u> da wurì, don haka na aiki Musa.	<i>cook</i>
sārè	Ta <u>sare</u> da wurì, don haka na aiki Musa.	
kàrbā	Ta <u>karba</u> da wurì, don haka na aiki Musa.	
ajiye	Ta ajiye da <u>wurì</u> , don haka na aiki Musa.	
yawā	Ta ajiye da <u>yawa</u> , don haka na aiki Musa.	
nīsā	Ta ajiye da <u>nisa</u> , don haka na aiki Musa.	
izīnī	Ta ajiye da <u>izini</u> , don haka na aiki Musa.	
tsōrō	Ta ajiye da <u>tsoro</u> , don haka na aiki Musa.	
	Don nā je <u>kāsuwā</u> , makwābcīnā ya gudù.	
asibitī	Don na je <u>asibiti</u> , makwābcīna ya gudu.	
aikì	Don na je aiki, <u>makwābcīna</u> ya gudu.	
dōkì	Don na je aiki, <u>dokina</u> ya gudu.	
mātā	Don na je aiki, matata ta <u>gudu</u> .	
fita	Don na je aiki, matata ta <u>fita</u> .	
kaì	Don na je aiki, matata ta <u>kaì</u> .	
ḡōyè	Don na je aiki, matata ta <u>ḡoye</u> .	
kàrbā	Don na je aiki, matata ta <u>karba</u> .	
	Don <u>kun</u> yì aikì zā'ā bākù kuḡin yau.	
an	Don <u>an</u> yì aikì, za'a bada kuḡin yau.	
(itā)	Don ta yì <u>aikì</u> , za'a bata kuḡin yau.	
māgānā	Don ta yì magana, za'a bata <u>kuḡin</u> yau.	
rīgar	Don ta yì magana, za'a bata <u>rīgar</u> yau.	
dāmā	Don ta yì magana, za'a bata <u>dama</u> yau.	

izini	Don ta yi magana, za'a bata izini <u>yau</u> .
anjumà	Don ta yi magana, za'a bata izini <u>anjuma</u> .
gàtā	Don ta yi magana, za'a bata izini <u>gata</u> .
kullum	Don te yi magana, za'a bata izini kullum.

	Don munà <u>kiran</u> yārā, ya bar kàràtū.	<i>stopped reading</i>
aikā	Don muna <u>aikan</u> yara, ya bar karatu.	
dāmù	Don muna <u>damun</u> yara, ya bar karatu.	
gaidā	Don muna gaida <u>yara</u> , ya bar karatu.	
sarkī	Don muna gaida <u>sarki</u> , ya bar karatu.	
dānsāndā	Don muna gaida <u>dānsanda</u> , ya bar karatu.	
maigida	Don muna gaida maigida, ya bar karatu.	

	Idan don yanà <u>aiki</u> ne, ba` kōmai.
wāsā	Idan don yana <u>wasu</u> ne, ba komai.
barcī	Idan don yana <u>barci</u> ne, ba komai.
yāwō	Idan don yana <u>yawo</u> ne, ba komai.
tāmbayā	Idan don yana <u>tambaya</u> ne, ba komai.
tāfiyā	Idan don yana <u>tafiya</u> ne, ba komai.
gyārā	Idan don yana <u>gyara</u> ne, ba komai.
cīwō	Idan don yana <u>ciwo</u> ne, ba komai.
gōdiyā	Idan don yana godiya ne, ba <u>komai</u> .
laifī	Idan don yana godiya ne, ba laifi.

	Kanà zātō don <u>mālamin dāji</u> bāyā nan bà zan iya zuwà bá?
yārōnā	Kana zato don <u>yarona</u> baya nan ba zan iya zuwa ba?
mātarṣā	Kana zato don <u>matarsa</u> bata nan ba zan iya zuwa ba?
sarkī	Kana zato don <u>sarki</u> baya nan ba zan iya zuwa ba?
uwātā	Kana zato don <u>uwata</u> bata nan ba zan iya zuwa ba?
bābban ākāwū	Kana zato don babban akawu baya nan ba zan iya zuwa ba?

	Don zāmù zō kacē` kanā cīwō?
(shī)	Don zai <u>zo</u> kace kana ciwo?
tāfī	Don zai <u>tafi</u> kace kana ciwo?
aikō	Don zai <u>aiko</u> kace kana ciwo?
gyārā	Don zai <u>gyara</u> kace kana ciwo?
sauka	Don zai sauka kace kana <u>ciwo</u> ?
barcī	Don zai sauka kace kana <u>barci</u> ?
aikī	Don zai sauka kace kana <u>aiki</u> ?
wāsā	Don zai sauka kace kana <u>wasā</u> ?
zuwā	Don zai sauka <u>kace</u> <u>kana</u> zuwa?
(kē)	Don zai sauka kika ce kina zuwa?

UNIT 29

BASIC SENTENCES

Bello

somewhat cold

sanyɪ-sanyɪ

Mamman, did you get me some
cold water?

Mammàn! Kā sāmō minì ruwàn màì
sanyɪ-sanyí?

Mamman

bigness, largeness

girmā

moderate bigness

girma-girma

Yes, I poured it into that
(somewhat) big pitcher.

Ē, nā zubā à bûtàn nan màì girma-girma

B

moderate plenty

yawà-yawà

a little of moderate
plenty

ɗan yawà-yawà?

I hope you got enough.

Kā sāmō dà ɗan yawà-yawà kó?

M

straight; well; correctly

sòsai

Yes, but still not a whole
lot ('but not well').

Ī, àmmā bà sòsai ba.

B

something sounding
like talk

màganà-màganà

Look over there at that house
(and see); I hear voices.

Dūbā can gidaɓ kà ganī, inā jin
màganà-màganà.

M

I looked; there wasn't
anyone there.

Nā dūbā, bā` kōwwā.

B

Don't go far away; I'm going
to send you somewhere a
little later.

Kadà kàyi nīsā, anjumā zaɓ àikēkà.

M

All right, but I'm going
to get my robe (and be
back).

Tṑ, àmmā zāɓi ìn karɓō rīgātā.

B

All right, just don't take
long there.

Tṑ, kadà dai kà dadē à can.

M

Oh, I won't be long.

Aɓ, bàzaɓ dadē ba.

NOTES

Note 29.1 Reduplication: Complete

sanyī	cold	sanyɪ-sanyɪ	somewhat cold
girmā	bigness	girma-girma	moderate bigness
yawà	a lot	yawà-yawà	moderate plenty
màganà	speech	màganà-màganà	speech-like noises

These are examples of total or near total reduplication. When the final vowel of the base form is long, the reduplicated forms regularly has a short vowel ending the first part of the reduplication, while the final vowel of the second part, though usually short, may be long. Reduplication of this kind usually gives the sense 'somewhat like - ', adding an indefiniteness. Some other examples are:

bakī	black	bakɪ-bakɪ	blackish
------	-------	-----------	----------

baɾcī	sleep	baɾcɪ-baɾcɪ	something sleep-like
nauyī	heaviness	nauyɪ-nauyɪ	something like heaviness
ruwā	water	ruwa-ruwa	watery
saurī	speed	saurɪ-saurɪ	something speed-like
shūdī	blue	shūdɪ-shūdɪ	bluish
taurī	toughness	taurɪ-taurɪ	something like toughness
tsādā	expensiveness	tsāda-tsāda	a degree of expensiveness
wutā	heat	wuta-wuta	something like heat
zafī	heat	zāfɪ-zāfɪ	something like heat

Since words such as /nauyī/ mean 'toughness' rather than 'tough', they are often used with /māɪ/: /māɪ nauyī/ 'tough (one)', /māɪ tsādā/ 'expensive (one)', Note the directional aspect of some reduplication:

bākī	mouth, edge	bākɪ-bākɪ	a little closer to the edge, somewhat closer to the edge
kasà		kasà-kasà	a little lower, somewhat lower
kìrjī	chest	kìrjɪ-kìrjɪ	a little towards the chest
samā	sky	samà-samà	a little higher
yammā	evening	yamma-yamma	towards evening
yamma	west	yamma-yamma	westerly, towards the west

With some adverbs the meaning is one of more exactness rather than 'somewhat'.

yaù	today	yaù-yaù	today for certain
yànzù	now	yànzù-yànzù	immediately
jībɪ	day after tomorrow	jībɪ-jībɪ	specifically the day after tomorrow

Note 29.2 Diminutive /ɗan/

Ka samo da ɗan yawa-yawa ko?

/yawã/ means 'a lot, a great deal'. Reduplicated as described in Note 29.1, /yawà-yawà/ it means 'plenty to a moderate extent'. The /ɗan/ adds the concept 'a little', so /ɗan yawà-yawà/ is 'in the direction of being a lot in a small way'.

/ɗan/ may also be used before verbs, both simple and reduplicated, as shown by the following examples:

yā tsūfā	he's (become) old
yā ɗan tsūfā	he's somewhat old
yā tsūfa-tsūfa	he's old-like (looks or acts old)
tā ɗan tsūfa-tsūfa	she's just a bit old

The last example shows that /ɗan/ does not change for gender in this usage, occurring both with /yā/ and /tā/. Another example, using a familiar verb, is /yā ɗan warkè-warkè/ 'he's recovered just a bit'.

In contrast to the above, where /ɗan/ remains the same, /ɗan/, /'yar/ and the plural /'yan/ may be used in other constructions. /ɗansàndā/ 'policeman' pl. /'yansàndā/ is a familiar example. Another typical formation is /ɗan ƙaryā/ literally 'son of a lie'. This refers to a person who lives beyond his means to impress people. A woman who does so is /'yar ƙaryā/. Examples of these in sentences are:

Dan ƙaryā nè shī.	He is one who lives beyond his means.
'Yar ƙaryā cè ɪtā.	She is one who lives beyond her means.

In these the /nè/ agrees in gender with /ɗā/, and the /cè/ with /'yā/.

The last examples refer to people who are associated with a lie. There is also /'yaɾ karyā/ meaning 'a little lie':

Nāyɪ 'yaɾ karyā. I told ('made') a little lie.

Another set of examples where /ɗan/, etc. refer to the smallness of what follows is:

Inā dà ɗan kàramɪn dōkɪ. I have a little tiny horse.

Inā dà 'yaɾ kàramar mōtā. I have a little tiny car.

Inā dà 'yan kanānān abūbuwā. I have little tiny things.

In these examples /ɗan/ etc. emphasize the smallness, which is also indicated by /kàramɪ/, /kàramā/ 'small' and /kanānā/ (the plural of another word for 'small', /kankanē/; the plural of /kàramɪ/ is not usually used).

GRAMMATICAL DRILL

GD 29.1 Complete Reduplication

GD 29.1.1 Question and Answer Learning Drill

Wā akà cē` yanā ciwòn bāyā?

Shēhù nē, àmmā yāɟɪ sauɕɪ-sauɕɪ.

Kā tabbàta àbindà ya faɗì
gaskɪyā nē?

Bàn tabbàtā ba, àkwai dai àlāmār
gaskɪya-gaskɪya. *indication*

Mammàn yacē` kàyɪ gudù zuwā
gɪdā?

Ā'ā, nāga ɪn nayɪ gudù-gudù zaɪ
isa dà wurɪ.

Àbindà kɪkà karɓō māgàní nē?

Òho, yanā dà kàmar māgàni-māgàni
dai.

Dà gāske nē kākarsà tā tsūfa
kwará? *grandmother very much*

Wā ya sání? Wàtàkɪlā tā ɗan
tsūfa-tsūfa.

À yamma dà kāsuwā ka gánshì?

Ā'ā, wajen yamma-yamma dà gidan
sarkɪ na ganshi.

- Dà yamma tacē` zātà tāfī asibītīn? Ī, dà yamma-yamma zātà baɗ gɪdā.
 Wā yacē` yā warkē dāgà cīwōn dà Bā`wandà yacē` yā warkē. An dai
 yakē yī`? cē` yā (ɗan) warkē-warkē, àmmā
 bà sōsai ba.
- Hālīmà tanà tsōron dōkīn ùbāntà? Bà ita kawai ba, nī ma inā
 tsōro-tsōronsā.
- Mē ya sā` kà tsayà à bāyá? Sabōdà nafi jīn dāɗī dāgà nan
 bāya-bāya. *pleasure*
- Itācen dà sukà sārē dōgō nē? Ī, dōgo-dōgo nē mai girmā.
 Kāyan dà kukà kāwō dà nauyī? Yanā dà nauyi-nauyi dai.
 Sanyī dà sauķī à gārīnkū? Tō`? dà sauķi-sauķi, bā` laifī.
- Kàkar Bellò na ganī kuwá? Ī, tanà ɗan ganī-ganī (mānà).
 [A'a, bata ɗan ganī-ganī (sosai).]
- Kē kīkà dāwō dāgà kārshē? Ī, nī na dāwō dāgà karshe-karshe.
 [A'a, ba ni na dawo daga karshe-karshe ba.]
- Yāyā! bàbban àkàwū yāji Yāyā! bàbban àkàwū yāji
 sauķī? sauķi? [A'a, bai ji sauķi-sauķi ba.]
- Yartà tā warkē sōsai? Ī, tā ɗan warkē-warkē.
 [A'a, bata ɗan warke-warke ba.]
- Gɪdankà dà nīsa dāgà nān? Ī, dà ɗan nīsa-nīsa.
 [A'a, ba ɗan nisa-nisa.]
- Mūsā yā ajiye àkwātīn à cīkī? Ī, shī ya ajiyē à ciki-ciki.
 [A'a, ba shi ya ajiye a ciki-ciki ba.]
- Yāraṇ nà kōkarī à makarantā dāi? Ī, sunā kōkarī-kōkarī, (bā`laifī).
 [A'a, bas(w)a kōkarī-kōkarī.]
- Bā gāra mù zaunā à nan bá? Ī, gaskiyarka, gāra-gāra mù zaunā (à nan).

GD 29.1.2 Question and Answer Substitution Drill

	Àbincín dà kuka cī` jiyà m̀ai ruwá nè?	Ì, m̀ai ruwa-ruwa nè, marà dāfī kuma. [A'a, mara ruwa-ruwa ne, mai daɗi kuma.]
sanyī	Abincín da kuka ci jiya mai sanyi ne?	[I mai sanyi-sanyi ne, mara daɗi kuma.] A'a, mara sanyi-sanyi ne, mai daɗi kuma.
zāfī	Abincín da kuka ci jiya mai zafi ne?	I, mai zafi-zafi ne, mara daɗi kuma. [A'a, mara zafi-zafi ne, mai daɗi kuma.]
yawà	Abincín da kuka ci jiya mai yawa ne?	[I, mai yawa-yawa ne, mara daɗi kuma.] A'a, mara yawa-yawa ne, mai daɗi kuma.
	Rìgar dà suka sātō bàbbá cè?	Ē, bàbba-bàbba cè, m̀ai kyau. [A'a, ba babba-babba ce mai kyau ba.]
baḱā	Rìgar da suka sato baḱa ce?	[E, baḱa-baḱa ce, mai kyau.] A'a, ba baḱa-baḱa ce mai kyau ba.
farā	Rìgar da suka sato fara ce?	E, fara-fara ce, mai kyau. [A'a, ba fara-fara ce mai kyau ba.]
	Dōkìn dà muka ganī baḱī nè?	Inà zātō baḱi-baḱi nè. [Bana zato baḱi-baḱi ne.]
farī	Dokín da muka gani farī ne?	[Ina zato farī-farī ne.] Bana zato farī-farī ne.

	Māgànin dà yārā suka kāwō nā dà yāwā?	Wàtàkìlā dà yawà-yawà, bàn tabbàtā ba. [Watakila ba yawa-yawa, ban tabbata ba.]
taurī	Maganin da yara suka kawo na da tauri?	[Watakila da tauri-tauri, ban tabbata ba.] Watakila ba tauri-tauri, ban tabbata ba.
zāfī	Maganin da yara suka kawo na da zafi?	Watakila da zafi-zafi, ban tabbata ba.] [Watakila ba zafi-zafi, ban tabbata ba.]
	Kū kukà cē` Shēhù yanà barcí?	Ā'a, mun dai cē` yanà barci-barci.
cīwō	Ku kuka ce Shehu yana ciwo?	A'a, mun dai ce yana ciwo-ciwo.
fushī	Ku kuka ce Shehu yana fushi?	A'a, mun dai ce yana fushi-fushi.
	Ābin dà māsīnjā zai kāwō mai nauyī nē?	Wàtàkìlā ya zamō mai nauyi-nauyi.
ānfānī	Abin da masinja zai kawo mai anfani ne?	Watakila ya zamo mai anfani-anfani.
kyau	Abin da masinja zai kawo mai kyau ne?	Wā ya sanī kō mai kyau-kyau nē?
tsādā	Abin da masinja zai kawo mai tsada ne?	Wa ya sani ko mai tsada-tsada ne?
wutā	Abin da masinja zai kawo mai wuta ne?	Don mē bakā tām̄yēshi bá? Zai fi kōwwā sanin kō mai wuta-wuta nē.
dāmā	Abin da masinja zai kawo mai dama ne?	Don me baka tambayeshi ba? Zai fi kowwa sanin ko mai dama-dama ne.

UNIT 30

BASIC SENTENCES

Bello

hey!

kai

Hey, Asabe! Who took my pen? Kai! Àsàbé? Wà ya d'auki àlkalàmīnā?

Asabe

he looked in various
places, he looked
all over

yā duddūbā

Did you look all over and
not see it?

Kā duddūbā nē bàkà ganī bá?

E

where that

indà / indà

There isn't anywhere that I
haven't looked.

Bā` indà bàn dūbā ba.

A

he asked here and there

yā tàntàmbàyā

Oh? Call the boys and ask
them, then.

Tó? Kìrā yāran kà tàntàmbàyēsù mánà?

B

he called a number of
people

yā kikkirā

You think they'll come even
if I call them?

Kínā zātō kō nā kikkirāsù zāsù zó?

A

All right! [Just] sit down
and talk, [then]!

Tō`, zàunā kanā máganā.

B

(expression of sudden
realization)

af

he divided

yā rabā

he distributed

yā rarrābā

Oh! Did you distribute the
money to our neighbors?

Af! Kin rarrābā wà maƙwàbtanmù kuɗín?

A

since; while

tun

Yes, by yesterday evening.
('[That's been done] since
yesterday evening')

Ē, tun jiyà dà là'asār.

B

also, again; indeed

kùwā

or not

kō kùwā

Did they thank you (or not)?

Sunɣi makì gòɗiyā kō kùwā?

A

silence

shirū

Well, as far as you're
concerned it's better
just to be quiet.

Tó? Kai dai àyɪ shirū kawàɪ.

NOTES

Note 30.1 Reduplicative Prefix CVC-

Note 30.1.1 Verb: Reduplicative Prefix CVC-

Ka dudduba ne baka ganɪ ba?

Kira yaran ka tantambayesu mana.

Kina zato ko na kikkirasu zasu zo?

Kin rarraba wa maƙwabtannu kuɗin?

Compare:

dūbā̀	look	duddūbā̀	search all through
tàmbàyā̀	ask	tàntàmbàyā̀	ask all over
kīrā̀	call	kīkkīrā̀	call a number of people
rabā̀	separate	rarrābā̀	divide and distribute

The above verbs illustrate a prefix which consists of consonant-vowel-consonant (CVC-). The first consonant and the vowel following are the same as the first consonant and vowel of the root, but the prefix vowel is always short. The second consonant may be the same as the first, resulting in the doubling of the first consonant of the root: /kīrā̀/ - /kīkkīrā̀/, /rabā̀/ - /rarrābā̀/, /dūbā̀/ - /duddūbā̀/. On the other hand, the second consonant may be /n/, /r/ or /l/: /tāmbàyā̀/ - /tāntāmbàyā̀/. This prefix indicates that the action is done a number of times. This may mean that the action is done on the same thing a number of times, that it is done by the same person a number of times, that it is done with respect to a number of different things, that it is done in various places or at various times, etc. For example:

Yā rarrāba àbīncī.

He distributed food (to a number of people).

or, He distributed food (a number of times).

Kullum yanā rarrāba àbīncī.

He distributes food every day

Yā tàntàmbàyēshì.

He asked him (a number of questions).

The following list illustrates the use of this prefix with verbs which have occurred. The meanings given are only representative. Each of the verbs with the reduplicative prefix might have any of the types of meanings mentioned above.

àìkǎ	to send (something)	à''àìkǎ	to send to various places, to send at various times
aìkǎ	to send (by someone)	a''àìkǎ	to send various things, to send by various agents
ɓɔ̀yɛ̀	to hide	ɓoɓɓɔ̀yɛ̀	to hide various things, to hide in various places
dǎ̀mu	to worry	dàddǎ̀mu	to worry about various things
dāwō	to return	daddāwō	to return at various times (plural subject)
dūbǎ̀	to look	duddūbǎ̀	to look in various places
dǎ̀ukǎ	to take	dǎ̀ddǎ̀ukǎ	to take various things
fadɪ̀	to tell	farfadɪ̀	to tell various people
fārǎ̀	to begin	faffārǎ̀	to begin to do a number of things
fita	to go out	fiffita	to go out a number of times
gàjɪ̀	to be tired	gàggàjɪ̀	to be tired all over; (also plural subject) be tired
gǎ̀mu	to meet	gàggǎ̀mu	to meet various people
gayǎ̀	to tell	gaggayǎ̀	to tell various people
		garǎ̀yǎ̀	
gōdɛ̀	to thank	goggōdɛ̀	to thank various people
gudù	to run	guggudù	to run in different direc- tions, hither and yon (plural subject)
		gurgudù	
gyārǎ̀	to repair	gyaggyārǎ̀	to repair a number of things

hàrbā	to shoot, kick	hàhnhàrbā	to shoot a number of things
hūtā	to rest	huhhūtā	to rest in more than one place (plural subject)
		hurhūtā	
jirā	to wait	jijjirā	to wait for various people
kārōā	to receive	kàkkārōā	to receive from various sources or at different times
kāwō	to bring	kakkāwō	to bring a variety of things
kirā	to call	kikkirā	to call various people
nēmā	to look for	nènnēmā	to look for a variety of things
rabā	to divide	rarrābā	to divide up, distribute
sāmā	to get	sàssāmā	to get from various sources
sārē	to cut	sassārē	to cut down various things; to cut in various places, chop up
sātā	to steal	sàssātā	to steal various things
sāuka	to get off, arrive	sàssāukā	to make various stops on the way; (plural subject) to get off (vehicle)
sāyā	to buy	sàssāyā	to buy a variety of things
shiryā	to arrange	shisshiryā	to arrange a number of things
tāmbāyā	to ask	tàttāmbāyā	to ask various people
		tāntāmbāyā	
tāshī	to get up	tattāshī	to get up a number of times

tsūfā	to become old	tsuttsūfā	to become completely old
warkè	to recover completely	wawwarkè	to recover from a number of things (such as a number of injuries)
zàunā	to sit	zazzàunā	to sit here and there (plural subject)
zubā	to pour	zuzzubā	to pour various things, to pour at various times, to pour into various things

Several things are illustrated by this list: 1) The same verb may have more than one form of the reduplicative prefix. 2) The prefix reduplicates both consonants when two begin the first syllable of the basic verb, as /gy-/ of /gyārā/. 3) The tone and vowel length of the reduplicated verb are usually predictable from those of the basic verb. The patterns illustrated above include:

If the basic verb pattern is: the reduplicated verb pattern is:

Low High	fīta	Low Low High	fīffītā
High High	kīrā	High High High	kīkkīrā
High Low	dūbā	High Low High	duddūbā
High Low	gudù	High High Low	guggudù

The pattern high-high: high-high-high is regular. The pattern high-low: high-low-high is the most frequent one for the high-low verbs, but others, including the last listed above, occur. The low-high: low-low-high pattern varies with other patterns but it is the general pattern of the text and tape of this course. An example of low-high-low in the basic pattern and high-high-low-high in the reduplicated form is: /tāmbayā/ - /tattāmbāyā/ 'make inquiries'.

Note that /i/, though not written initially, is reduplicated like any other consonant: /'àikā/ - /'à' 'àikā/.

Note 30.1.2 Noun. Reduplicative Prefix /CVC-/

While no examples have occurred in the text, it may be mentioned that nouns may also be formed with /CVC-/ prefixes. One type, with prefix /CVC-/, suffix /-ā/ and low-high-high tone, is illustrated by the following:

kyaù	goodness; beauty	kyàkkyāwā	good one; beautiful one
karfì	strength	kàkkarfā	strong one
mūnì	ugliness	mūmmūnā	ugly one
zurfì	depth	zùzzurfā	deep one

/kyaù/ is /kyaẁ/ (Note 2.1) and in the reduplicated form, with /-ā/ the spelling shows the /w/.

Note 30.2 /kō kūwā/

Sunyì makì godiya ko kuwa?

Both /kō/ 'or, even' and /kūwā/ 'indeed, again' have occurred used by themselves. The combination /kō kūwā/ may mean 'or not' in a question, as above, or 'or else' in a command. An example of each is.

Zākà jē kà sayō maṇ àbinciṇ, kō kūwā?	Are you going to buy me food or not?
Jē kà sayō maṇ àbinci, kō kūwā!	Go buy me [some] food, or else!

GRAMMATICAL DRILL

GD 30.1 Verbs with Reduplicative Prefix

GD 30.1.1 Question and Answer Model Drill

The student is to give an affirmative answer to each of the following questions, using the verb of the question with the CVC-

prefix. The answer is to be natural, repeating only as much of the question as absolutely necessary, replacing nouns in the questions by pronouns, etc. See the first question and answer for the model.

Kun tàmbàyá kō tükùná?	I, mun tàntàmbàyā.
Sun gudù né?	Ī, sun gurgudù.
Kā sārè ɪtácén?	Ī, nā sassārē.
An sātā kùwá?	Ī, an sàssātā.
Tā ɓōyè àbincín?	Ī, tā ɓoɓɓōyē.
Yā fārà áikín?	Ī, yā faffārā.
Kin gyārà gidán?	Ī, nā gyaggyārā.
Kā harbà dà sáfé?	Ī, nā hahhàrbā.
Tā kāwō kāyàn?	Ī, tā kakkawō.
Kun sàyá?	Ī, mun sàssàyā.
Sun warkè dáɪ?	Ī, sun wawwàrkē.
Tā rabà masù abincín?	Ī, tā rarràbā masù.
Kā gōdè māsù?	Ī, na goggōdē masù.
Sun tāshì áikì?	Ī, sun tattāshì aikì.
Kincē` sù záunà?	Ī, nā cē` sù zazzaunā.
Kā tabbātā sun gājí?	Ī, nā tabbātā sun gàrgàjɪ.
Kā kɪrā ma'áikàtán?	Ī, nā kɪkkɪrāsù.
An fadà makà yāzō?	Ī, an fàrfadā minì.
Tā gāmu dà dabbōbí?	Ī, tā gaggāmu dà sū.
Kin jira mātánsà?	Ī, nā jɪjjɪrāsù.
Kā aikà dà rīgúnà?	Ī, na a''áikā dà sū.
Àn fìta dà dabbōbí?	Ī, an fìrfìta dà sū.

More of the original sentence is needed in the answers to the following.

Kun kàrɔ̃à dà yáwà?	Ī, mun kàkkàrɔ̃à dà yawà.
Sun sàuka à gɪdánkù?	Ī, sun sàssàuka à gɪdanmù.
À wajensà ya sāmā?	Ī, à wajensà ya sàssāmā.
Ka dūbā sòsai à cɪkín àkwàtìn?	Ī, nā duddūbā sòsai.
Yā hūtā dà rānā?	Ī, yā hūhūtā dà rāna.
Kun dāwō dà wurí?	Ī, mun daddāwō dà wurɪ.
Yā shiryā dà kyàù?	Ī, yā shishshiryā dà kyaù.
An zubā à cɪkí?	Ī, an zuzzubā à cɪkɪ.
Sun dāukā dà yáwà?	Ī, sun dādāukā dà yawà.
Tā nēmā à ōfìs?	Ī, tā nènnēmā à ōfìs.
Kɪn dāmu dà rānā nē?	Ī, nā dāddāmu dà rāna.
Yā gayā matà sākón?	Ī, yā gaggayā matà sākòn.

GD 30.1.2 Question and Answer Model Drill

Both question and answer use the verb with CVC- prefix. Each drill is to be gone through first with the students answering in the affirmative, then with the students answering in the negative. (Only affirmative answers recorded.)

Hālīmā tā rarrāba àbɪncí?	Ī, tā rarrābā. [A'a, bata rarraba ba.]
Uwarkì tā tàntàmbàyā?	Ī, tā tàntàmbàyā. [A'a, bata tantambaya ba.]
'Yansàndā sun daddāwō?	Ī, sun daddāwō. [A'a, basu daddawo ba.]

Màtaṛkà tā shisshìrya àbincín?	Ī, tā shisshìryā. [A'a, bata shisshìrya ba.]
Ma 'àikàtā sun tattāshì dàgà áikì?	Ī, sun tattāshì. [A'a, basu tattashì ba.]
Àsàbè tā zuzzùba ruwā a búttā?	Ī, tā zuzzùbā. [A'a, bata zuzzuba ba.]
Kun dāḍḍàukì wākén?	Ī, mun dāḍḍàukā. [A'a, bamu dāḍḍauka ba.]
Màigìdànsà yā wawwàrkē?	Ī, yā wawwàrkē. [A'a, bai wawwarke ba.]
Uwarsà tā kàkkàrbā?	Ī, tā kàkkàrbā. [A'a, bata kakkarba ba.]

This drill optionally includes more of the sentence. The optional part of the answer is in parentheses. (Only negative answers recorded.)

Kun zazzaunā à gídànsà?	[Ī, mun zazzauna (a gídansa).] Ā'à, bàmu zazzaunā (à gídansà) ba.
An gàrgàjì dà yìn áikì?	[Ī, an gargajì (da yìn aikì).] Ā'a, bà'à gàrgàjì (dà yìn aikì) ba.
Kā gayā masù sù hurhūtā?	[Ī, na gaya masu (su hurhuta).] Ā'à, bà'n gayā masù (sù hurhūtā) ba.

This drill includes more of the sentence. (Only affirmative answers recorded.)

Yāràn sun sàssāmì àbincín?	Ī, sun sassamì abincin. [A'a, basu sassamì abincin ba.]
Mūsā yā duddūbā à cān?	Ī, ya dudduba a can. [A'a, bai dudduba a can ba.]

À kàsuwā suka gàrgàmú?

I, a kasuwa suka gargamu.
[A'a, ba a kasuwa suka gargamu ba.]

Mammàn dà Shēhù sun gurgudu
jìyà?

I, sun gurgudu jiya.
[A'a, basu gurgudu ba jiya]

Tā sassāre itācén?

I, ta sassare itacen.
[A'a, bata sassare itacen ba]

An sàssātā dà yāwā?

I, an sassata da yawa.
[A'a, ba'a sassata da yawa ba.]

Kun sàssàuka à makarantá?

I, mun sassauka a makaranta.
[A'a, bamu sassauka a makaranta ba.]

Màlāman dājì sun fìffìta dà
wurí?

I, sun fiffita da wuri.
[A'a, basu fiffita da wuri ba.]

Kin nènnēmā à hankalí?

I, na nennema a hankali.
[A'a, ban nennema a hankali ba.]

Yā dàddāmu dà zuwā cān?

I, ya daddamu da zuwa can.
[A'a, bai daddamu da zuwa can ba.]

Answers with replacements required (other than the verb subject). (Only negative answers recorded.)

Àkāwū yā kikkira ma'àikàtā?

[I, ya kikkirasu.]
A'a, bai kikkirasu ba.

Shēhù yā fàrfàdā mākù?

[I, ya farfada mana.]
A'a, bai farfada mana ba.

Bellò yā jìjjira mutānén?

[I, ya jìjjirasu.]
A'a, bai jìjjirasu ba.

Kin a''àikā dà tábàr?

[I, na a''aika da ita.]
A'a, ban a''aika da ita ba.

Sun ɓoɓɓòye māgungúnà?

[I, sun ɓoɓɓoyesu.]
A'a, basu ɓoɓɓoyesu ba.

An gyággyàrà àkwàtìn?	[I, an gyaggyarashi.]	
	A'a, ba'a gyaggyarashi ba.	
Dōkin yā hāhhàrbékù?	[I, ya hahharbemu.]	
	A'a, bai hahharbemu ba.	
Māsīnjà yā kakkāwō tàkàrdùn?	[I, ya kakkawosu.]	letters
	A'a, bai kakkawosu ba.	
Kā sàssàyɪ alkalúmàn?	[I, na sassayesu.]	
	A'a, ban sassayesu ba.	
Màtātā tā gaggàyā makù sākón?	[I, ta gaggaya mana.]	
	A'a, bata gaggaya mana ba.	
Kā goggōdē wà mātān sarkí?	[I, na goggode masu.]	
	A'a, ban goggode masu ba.	

GD 30.1.3 Question and Answer Substitution Drill

Each question substitution drill below has a set of alternative answers to the right. Each time the substitutions are made on a drill one of the answers is to be used throughout that substitution exercise. The next time it is drilled another of the answers is to be used, etc.

	À inā ka sàssāmɪ wadānnān?	1) À makarantarmù.
kɪkkɪrā	A ina ka kɪkkɪra wadannan?	2) Nā maṇta wajeṇ.
duddūbā	A ina ka dudduba wadannan?	3) Bā zaṇ ɪyà tunāwā ba.
gāggāmu	A ina ka gaggamu da wadannan?	1)
kākkārḃā	A ina ka kakkarḃɪ wadannan?	2)
sàssātā	A ina ka sassaci wadannan?	3)
gyaggyārā	A ina ka gyaggyara wadannan?	1)

	Wā ya kikkira yāràn?	1) Matar Mūsā cē.
duddūbā	Wa ya dudduba yaran?	2) Inā zātō māsīnjā nē.
tàttàmbàyā	Wa ya tattambayı yaran?	3) Tàmbàyi màigıdankà mànà?
dàddāmu	Wa ya daddamu yaran?	4) Yā zañ ıyà sání?
jıjjırā	Wa ya jıjjıra yaran?	5) 'Yansāndā.
à''aıkā	Wa ya a''aıki yaran?	1)
hàhharbā	Wa ya hahharbı yaran?	2)
tattāshı	Wa ya tattashı yaran?	3)
nènnēmā	Wa ya nennemı yaran?	4)

	Yāushè zā'ā rarrābā masù àlbāshı?	1)
kàkkārḅā	Yaushe za'a kakkarḅa masu albashi?	2)
ḅḅḅōyē	Yaushe za'a ḅḅḅoye masu albashi?	3)
kakkāwō	Yaushe za'a kakkawo masu albashi?	4)
1) Wàtàkılà gōbe dà rāna.	3) Saı Bellò yā dāwō.	
2) Bakwāı gā watān nan.	4) Tàmbàyi bàbban àkāwū mànà?	

	Kā gayā masà yà faffārā kàfın ın zō?	1)
duddūbā	Ka gaya masa ya dudduba kafın ın zo?	2)
rarrābā	Ka gaya masa ya rarraba kafın ın zo?	3)
farfadı	Ka gaya masa ya farfadı kafın ın zo?	4)
sassārē	Ka gaya masa ya sassare kafın ın zo?	1)
zuzzūbā	Ka gaya masa ya zuzzuba kafın ın zo?	2)
tantambàyā	Ka gaya masa ya tantambaya kafın ın zo?	3)
sàssâyā	Ka gaya masa ya sassaya kafın ın zo?	4)

- 1) Bān ganshı ba. 3) Ī, dà wurı kùwā.
 2) Shēhù ya gayā masà bă nı ba. 4) Ā'ā, nā mantā.

Appendix I

Following is a set of conversations on everyday matters. The recordings give each twice, once without pauses for comprehension, a second time with pauses for imitation. In class these are to be drilled as Basic Sentences, acted out, and then used as the basis for free conversations along similar lines. The texts are given in Hausa and translation, with no build-ups. New words are included in the master vocabulary at the end of the book.

Conversation 1

À ÒFÌS DÀ SĀFĒ

Malam Yakubu - Malam Tanımu - Malam Garba

T- Sàlāmù àlaikù.

Y- Àmīn - wa'àlaikà sàlāmù.

T- Ìnā kwānā?

Y- Lāfīyā lau.

Y,T- Mādāllā.

T- Mun tahō tare dà Garbā nē, kā sanshì kuwā?

Y- Ā'ā, bān sanshì ba, kīrāwō shì mǎnā, don mù san jūnā?

T- Mālām Garbā, bìsīmīllā.

G- Sàlāmù àlaikù.

Y- Àmīn, gā kujērā, zāunā, kō kanā hanzarī nē?

G- Ē, inā sō` zān tāfī Zārīā nē.

Y- À mōtā kō à jīrgī zākā?

G- Ā'ā, inā sō` zān tāfī à bas nē. Karfē nawā yānzú? Don inā sō`
in isa dà wurī.

T- Yānzū karfē takwās dà kwatā.

G- Tō`, nī zān kāmā hanyā, sai nā dāwō kēnan.

Y,T- Shīkēnan, Allāh yā kīyāye hanyā, à dāwō lāfīyā.

T- Nā tahō nē in shaidā makā rīgūnān dà kacē` kanā bukātā sun sāmū,
māsu kyau kùwā.

BASIC COURSE

Supplementary Conversations

At the Office in the Morning

T- Hello.

Y- How do you do!

T- Did you have a good night?

Y- Very well.

Y,T-Praise be to God.

T- We came with Garba. Do you know him?

Y- No, I don't know him, call him please so that we can get acquainted with each other.

T- Malam Garba! Come in.

G- Hello.

Y- Hello. Here's a chair. Sit down, or are you in a hurry?

G- Yes, I'd like to go to Zaria.

Y- By car or by train?

G- Neither ('no'), I'd like to go by bus. What time is it now?
(Because) I should like to get there in time ('early').

T- It is a quarter after eight now.

G- All right, I'll be on my way. See you later.

Y,T-All right, have a safe journey, and come back in good health.

T- I just came to tell you that the gowns you said you'd like to buy are available now, and very good ones.

- Y Tō`, à nawà-nawà sùkè?
- T Kōwàcè òaya à kan pam biyar dà sulè gōmà shā` ukù dà sīsì.
- Y Kai! sunyì tsādā, idan dai an sallāma pam huḥudū dà sulè biyar tò, in biya.
- T Bàrì in tàfì in shaìdā wà mǎi su, irin kuma àbìndà ya faḍi nā` zō in gayā makà.
- Y To shīkēnan, sai ka sāmēni à gɪdā dà yamma.

Conversation 2

À ÒFÌS

Dikkō - Àkǎwū Mammān - Māsɪnjà Sulè - Bàbban Àkǎwū

- D Mammān!
- M Nà'am.
- D Kai waḍānnan takàrdun gɪdan wayā.
- M Tō`, shīkēnán?
- D Gà sulè biyu kà sayō kan sarkī na āhù-āhù.
- M Tō`.
- D Gà kumā sulè biyar kà sayo fasāl ōdà.
- M Tō`.
- D Shīkēnan.
- M Nā dāwō. Gāsu.
- D Mādāllā, to bàrì in àikē kà kàntɪn lītṭāfai.
- M Tō`.
- D Kāsan indà kàntɪn yákè?
- M Ā'ā, àmma in kāyì mǎn kwātāncē zan gānē.
- D Tō`, kàbì bàbban tītì kudù, kàyì kwanà dai dai wajen wata mangwārō ta dāma zākà hāngì kàntɪn kōfār na dūban gabàs.

BASIC COURSE

- Y Well! How much are they?
- T Five pounds thirteen shillings and sixpence each.
- Y Oh dear! They're too expensive, if one could be gotten for four pounds five shillings, then I'd pay [that].
- T Let me go and tell the one who has them. I'll come and tell you whatever he says.
- Y That's all right. Meet me at home then, in the evening.

At The Office

- D Mamman!
- M Yes, sir!
- D Take these letters to the post office.
- M Yes, sir, is that all?
- D Here is 2/-, buy 1 1/2 d. stamps.
- M Yes, sir.
- D Here is another 5/-, buy a money order.
- M Yes, sir.
- D That's all.
- M I'm back; here they are.
- D Thanks, I want to ('let me') send you to the bookstore.
- M All right, sir.
- D Do you know where the store is?
- M No, but if you explain where it is, I will understand.
- D All right, follow the main street south until you get to a mango tree, you then turn right. You will see the store ('store's door') facing east.

- M Nā gānē.
- D Kà sayō rúlà dà tawwadà jǎ dà bakā, dà àlkàlāmaɪ.
- M Tō`.
- D Kàyi hanzarī, don shā` biyu tā kusa.
- M Tō`, sai nā dāwō.
- D Tō`.
- S Mālām Dikkō!
- D Nà'am.
- S Zō.
- D Gāni.
- S Kā aikā dà tàkàrdun nán?
- D Ē, nā aikā tunda sāfe.
- S Inā Māmmān?
- D Nā àikēshì kàntɪn littàfaɪ.
- S Tō`, ɪn yā dāwō kà turō minì shī.
- D Tō`.
- M Nā dāwō, Gā sàkoñ.
- D Yawwā! Kōmaɪ yāyɪ.
- M Tō`.
- D Kàjē bàbban àkǎwū nā kɪrǎ.
- M Tō`.
- M Gāni.
- S Sāmō minì ruwā.
- M Mài sanyī kwaráɪ?
- S Ī.

BASIC COURSE

M I understand.

D Buy rulers, red and black ink and pens.

M Yes, sir.

D Hurry please, it's almost twelve.

M Yes, sir. I'll be back.

D All right.

S (Mr.) Malam Dikko!

D Yes, please.

S Come here!

D Here I am.

S Have you sent those letters?

D Yes, sir, this ('since') morning.

S Where is Mamman?

D I sent him to the bookstore.

S All right, send him to me when he comes back.

D Yes, sir.

M I am back, here are the things.

D That's fine, everything is all right.

M Yes, sir.

D The chief clerk wants you; go [to him].

M Yes, sir.

M Here I am.

S Get me some water.

M Very cold?

S Yes.

M Gāshī.

S Mādāllā.

S Bārī in àikēkà gidānā.

M Tō`.

S Kācē` wà mātātā tà bākà àbinci kà kāwō nan.

M Tō`. Shīkēnán?

S Shīkēnan.

Conversation 3

ZĀGĀYĀ GĀRĪ

Hamza - John Smith - Jamo - Kabiru

H Zāmū dan zāgāyā gārī nè, kō kanā sō` kà hūtā?

S Dà wàné lōkacī ya kāmātà mù tafī?

H In dai kā shiryā m[wlā` ɪyā fīta, tundā là'āsàriyā tā yī.

S Tō`, sai ka nēmo mōtār hāyā.

H Tō`, bārī in jē in nēmō.

H Kai! Wannān mōtār hāyā cē?

J Ī, ta hāyā cē.

H Tō`, zō mù tafī.

H John, kā shiryā? Gā mōtār.

S Ē, nā shiryā, mù tafī.

H Dirēbā, sai kà tūkā mu sànnu-sànnu.

S Karfē nawā yānzú?

H Yānzū karfē biyar saurā kwatā.

BASIC COURSE

M Here it is.

S Thank you.

S I want to ('let me') send you to my house.

M Yes, sir.

S Tell my wife to give you some food, and bring it here.

M Yes, sir, is that all?

S That's all.

About Town

H Shall we go around town or do you want to have a rest?

S What time will be convenient for us to go?

H If you're ready, we can go [now], as it is already late [in the] afternoon.

S All right! Call a taxi.

H O.K. Let me go and get one.

H You! Is that car a taxi?

J Yes, it is.

H O.K., let's go.

H John, are you ready? Here's the taxi.

S Yes, I'm ready, let's go.

H Driver, please drive (us) slowly and carefully ('steadily').

S What time is it now?

H It's now a quarter to five (4.45 p.m.).

- S Ìnā zāmù tàfɪ yànzú?
- H Inà sō` ìn nūnà makà filɪn wàsànnī, dà kumā sauran wurārē
nà baɪn shà'awā.
- S Kai! Kāyɪ tūnānī sōsai.
- S Af! Nā mantā dà tābātā à gɪdā.
- H M[w]ā` ɪyà sàyen wata.
- H Yawwā! Gā mai tābā.
Dirēbā! Tsāya zāmù sàyɪ tābā naɪ.
Wàcè ɪrì kakè bùkātā Jóhn?
- S Pārèt nakè sō`.
- H Kāwō pārèt dà mai bāsukɪɾ kwālī dāɪ-dāɪ, dà pākɪtɪn àshānā
dāya.
Nawà kè nān?
- K Sulē huɗū dà sīsì kēnan.
- H Tō`, gāshɪ, kāwō canjì.
- K Tō, gā canjɪn nākà. Sunyɪ dāɪ dāɪ?
- H Ē, shīkēnan mù tàfɪ dirēbā.
- S Bām[w]ā` kyālè mōtār naɪ dàgà naɪ ba, mù karàsà sauran yāwòn
dà káfà?
- H Ī, zai fɪ kyau, zāmā káfɪ sāmùn dāmaɾ ganɪn kōmai sōsai.
Dirēbā, tsāya mù sàuka à naɪ.
Nawà zāmù biyākà?
- J Sulē bakwāɪ dà sīsì zākù biyā nì.
- H Kudɪn yāyɪ yawā.
- J Nā kūwā yɪ makù kirkì, don bān dōrā makù kudɪn ya wucè
yaddà ya kāmātā ba.

BASIC COURSE

S Where are we going now?

H I'd like to show you the stadium and other places of interest.

S Oh, fine ('you have thought well')!

S Oh! I forgot [and left] my cigarettes at home.

H We can buy more ('another').

H Well! There's a cigarette seller.

Driver, stop! We want to buy some cigarettes (here).

Which brand do you like, John?

S I'd like to have Pirates, please.

H Bring Pirate and Bicycle cigarettes, a pack each and a pack of matches.

How much is that altogether?

K That's four shillings and sixpence.

H Here you are, bring the change.

K All right. Here's your change, is it correct?

H Yes. All right, let's go, driver.

S Can't we leave this taxi (from here) and do the rest of the trip on foot?

H Yes, that will be better. You will then have the chance of seeing things properly.

Driver, stop. We want to get out here.

How much do we owe ('are we to pay') you?

J You owe me seven shillings sixpence.

H That's too much money.

J I am kind to you, I didn't charge you exorbitantly.

H Ā'ā, nūnā manā takārdaṙ tsārīn kurḍīn manā.

J To shīkēnan, biya sulē biyaṙ.

H Gā kurḍīn. Ūngo. Mun gōdē.

S Īnā zāmū fārā zūwā?

H Inā sō` mù fārā zuwā wani kulob dà kē tsakiyàṙ gārī.

S Īnā kumā zāmū dàgà cān?

H Sa'ān nan in nūnā makā bàbban gīdan sīlman gārīn.

S Ākwai kumā indā zāmū dàgà cān?

H Ē, sa'ān nan zāmū filin wāsānnī.

S Bākā zātō lōkēcī zai kurē kāfīn mùje waḍānnan wurārēn?

H Ā'ā, bānā tsāmmānī.

S Shīkēnan.

Conversation 4

Ā KĀSUWĀ

Daudā - Bākō Hallirū - Tāfintā Yūsha'ū - Bādūkū

D Hallirū mùjē kāsūwā manā.

H Kanā sō` zākā sàyi wani àbù né?

D Sō` nakē inga wurin kawai.

H Bà kā` barī sai dà là'asàṙ mùjē bá?

D Nā kōsā in san wurārē à gārīn.

H Hakā nē. Tō`, mù tāfī.

D Kāsūwan kē nān?

H Ē, kāga kāsūwàṙ tanā dà girmā.

D Mù zāgāyā kō nā` sāmī àbīn shà'awā in sàyā.

BASIC COURSE

- H No, show us the table of fares.
- J All right, pay [me] five shillings.
- H Here's the money, thank you.
- S Where shall we go first?
- H I want (us) to go to a certain club which is in the middle of town.
- S Where (else) do we go from there?
- H I'll then show you the biggest movie theatre in town.
- S Is there any other place to go from there?
- H Yes, we'll then go to the stadium.
- S Don't you think [our] time will give out before we get to all these places?
- H No, I don't think so.
- S All right.

At The Market

- David-stranger Halliru-interpreter Yusa'u-leather worker
- D Halliru, how about going to the market?
- H Do you want to buy something?
- D I just want to see the place.
- H Can't you let it go [now] and let's go in the evening?
- D I am eager to [get to] know places in the town.
- H [So] that's the way it is! All right, let's go.
- D Is this the market?
- H Yes, you see, the market is big.
- D Let's walk around. I may come across ('get') something fancy to buy.

H To mù zāgāyā.

H Gā runfaṛ ðùkāwā kō zākā ðūbā?

D To mù matsā kusa mù ganī.

Y Bātūrè! Gā tākalmā, gā jākā ta mātā, gā kumā àlabè.

D Hallírù, mē wannàn mùtumin kē fādī?

H Kırànkà yakè, kō zākā sayı wani àbù dàgà cıkın kāyansà.

D Inā son jakan mātā dà àlabè.

H Bārı in tām̄bāyēshı kurdınsu.

D Tō`.

H Nawà jakar mātā dà àlábè?

Y Jākā sulè tarà, àlabè ukù dà sīsı.

H Nawà zākā ragè mánà?

Y Aı bā` ragı.

H Yı kōkarı dai!

Y To shikēnan, nā ragè makù bıyu dà sīsı.

H À nawà-nawà kēnán?

Y Jakar mātā sulè bakwāı, àlabè sulè ukù.

H To mē kacē` Dáudà? Zākā biyā hákà?

D Zan biyā. Gā kudın, bāshı.

H Tō`.

Gā kurdınkà, inā là'adātá?

Y Wàcè là'ádà? Bayan nāyı rágı?

H Tō`, mun gōdè, saı wani lōkàcın.

Y Tō`.

H O.K., let's walk round.

H Here's a leather worker's stall, do you want to have a look?

D All right, let's move over closer so we can see.

Y White man! Here are slippers, a ladies' handbag and (also a) purse.

D Halliru, what is this man saying?

H He is calling you, [to see] whether you'll buy something from him ('from among his merchandise').

D I'd like to have the ladies' hand-bag and the purse.

H Let me ask him what they cost.

D All right.

H How much are the ladies' handbag and purse?

Y The handbag is 9/- [and] the purse 3/6.

H How much will you reduce it for us?

Y No reduction.

H Please try.

Y All right. I'll reduce it 2/6 for you.

H How much is each at that [rate]?

Y The handbag is 7/- and the purse 3/-.

H What do you say, David? Will you pay that much ('so').

D I'll pay it. Here's the money, give it to him.

H All right.

Here is your money, where's my commission?

Y What commission? After I made a reduction!

H All right, thank you, see you later.

Y All right.

- D Ìnā kumā zāmù nùfá?
- H Sai shìgā cìkī sòsai zāmù yì.
- D Karfè nawà yànzú?
- H Yànzú karfè gōmà dà rabì.
- D Wajen ìnā zaɓ sāmì tagùwá?
- H Sai mù nùfì yamma cìkìn kāsuwā.
- D Kō zāmù kōmà gɪdā nè?
- H Kā gājì nè?
- D Ā'ā, nāga rānā tāyì zāfī nè.
- H To mù kōmà gɪdā.
- D Ta ɪndà mukà biyō zāmù kōmà?
- H Bā tīlās banè, munā ɪyà sākèwā.
- D To mù sākè, don ìn san hanyōyìn.
- H To shīkènan.

Conversation 5

DŪBĀ MAKARANTĀ

Bātūrèn Makarantā - Bābban Mālāmī - Sarkin Yārā

- M Baṛkà dà zuwā.
- B Yawwā.
- M Yāyā ìyālì?
- B Lāfɪyā lau.
- MB Mādallā.
- B Yāushè kukà dāwō dàgà hūtú?
- M Watàn jiyā.
- B Ajì nawà kukè dà sú?

- D Where else should we go?
- H We are to go right inside now.
- D What's the time now?
- H The time now is half past ten (10:30).
- D Where can I get a shirt?
- H In that case we should go west in the market.
- D Or should we go back home?
- H Are you tired?
- D No, I've noticed ('seen') that the sun is getting hot.
- H All right, let's go back home.
- D Are we going back the way ('through where') we came?
- H It's not necessary, we can do it differently ('change').
- D O.K., let's do that ('change'), so that I can get to know the streets.
- H That's all right.

Inspecting a School

Education Officer - Headmaster - Head Boy

- M Welcome, sir.
- B Thank you.
- M How is your family?
- B Very well.
- MB Praise be to God.
- B When did you get back from [your] vacation?
- M Last month.
- B How many classes have you?

- M Munā dà ajī hudū.
- B Mè sukè yī` yānzú?
- M Sunā hūtū nè.
- B Wànè lōkacī zāsù shìga ájī?
- M Bāyan mīntī biyar.
- B Mè kōwànè ajī zāsù yí?
- M Ajī ɗaya zāsù yī kàràtū, ajī biyu rùbùtū, ajī ukù lissāfī,
ajī hudū kuma tūrancī.
- B Yārā nawà kukè dà sū dúkà?
- M Yārā cāsà'in dà biyu.
- B Àkwai 'yammātā?
- M Ē, àkwai àshirīn dà hudū.
- B Yārā nawà nè bàsù zō bá?
- M Yārā shidā.
- B Kāsan dàlīlīn rashīn zūwānsù?
- M Ē, biyar bāsù dà lāfiyā.
- B Kā dūbā sú?
- M Ē, nājē gidājensù nā gansù.
- B ɗaya yāròn fá?
- M Shī dāmā yā sābā rashīn zuwā bā` dàlīlī.
- B Kāyī wani àbù gāme dà shī?
- M Ē, nā gayā wà hākīmī yāyī wà ùbansà māganā.
- B Dai dai nè.
- M Zākā kai gōbe à nān?
- B Ē, sai gōbe zan dūbā makarantā sōsai.
- M Tō`, sai gōben.

M We have four classes.

B What are they doing now?

M They are on their break.

B When are they going into classes?

M In five minutes.

B What will each class be doing?

M Class I will be reading, class II writing, class III arithmetic and class IV English.

B How many pupils do you have in all?

M There are ninety-two pupils.

B Any girls?

M Yes, there are twenty-four.

B How many boys are absent?

M Six boys.

B Do you know why they didn't come?

M Yes, five are not well.

B Have you seen them?

M Yes, I went to their homes and have seen them.

B What of the other ('one') boy?

M He is a habitual absentee without reason.

B Have you done something about him?

M Yes, I told the chief to speak with his father.

B That's the right [thing to do].

M Will you be here tomorrow?

B Yes, I'll inspect the school properly tomorrow.

M All right, until tomorrow, then.

- M Sarkin yārā!
- S Àlàgāfàtà Mālām.
- M Yāka nan.
- S Tō`. Gāni gāfàtà mālām.
- M Àkwai sǎbulù à sītō?
- S Ē, àkwai.
- M Zai isa à rabā wà yārā?
- S Ī, zai isa.
- M Tō à rabā masu.
- S Tō`.
- M Gōbe bàtūrèn makarantā zai zo yà dūbā ku.
- S Tō`.
- M Sabōdà hakà kōwwā yāyī wankī.
- À kumā shārè wurī sōsai.
- S Tō`.

Conversation 6

MÀIGIDĀ DĀ YĀRANSĀ

Lawāl - Hassān - Yūsufu - Alu

- L Hassān!
- H Nā'am.
- L Kāwō minī tī` kwaf ɗaya.
- H Tō` màigidā.
- H Gāshi, shīkēnān?
- L Yawwā! Nā gōdè.
- Zānyī bakī yaù, àbōkīnā dà màtarṣà, dà 'yarṣu.

M Head boy!

S Yes, sir.

M Come here.

S Yes, sir. Here I am, sir.

M Is there any soap in the storeroom?

S Yes, sir, there is.

M Will it be enough to distribute to the boys?

S Yes, sir, it will be enough.

M All right, distribute it to them.

S Yes, sir.

M Tomorrow, the education officer will be coming to inspect the school.

S All right, sir.

M (So) everybody must wash, and also sweep the area properly.

S Yes, sir.

Master and His Servants

L Hassan!

H Yes, sir.

L Bring me a cup of tea.

H Yes, master.

H Here it is. Is that all?

L Ah! Thank you.

I am having guests today. My friend, his wife and their daughter.

- H Dà wàné lōkàcī zāsù zó?
- L Dà yamma.
- H Tāre dà sū zākà cī àbincin yammán?
- L Ē, tāre zāmù cī. Mē zākà dafà mai dādī?
- H Àbindà kakē sō` zaɓɓe dafà aɓɓe.
- L Hakà nē Hassàn, tō kà dafà írìn wanda ka dafà daren jiyà.
- H Tō` màigidā.
- L Àkwai sauran kāyan àbincin nān?
- H Ē, sai dai madarā dà sukārī sun kārē.
- L Tō`, gā sulē gōmā kà sayō kō?
- H Tō` màigidā.
- L Inā Yūsufu?
- H Yanā lambū yanā ban ruwā.
- L Kīrā minī shi.
- H Tō`.
- H Yūsufu! Yūsufu!
- Y Nā'am!
- H Màigidā nā kīrā.
- Y Tō`! Inā zuwā.
- Y Gāni màigidā, Hassàn yācē` kanā kīrā.
- L Ē, inā sō` nē kà shārē gidā sōsai.
- Y Tō` màigidā.
- L Kā wankē gidan wankā dà báyyi?
- Y Aɓɓe nā wankē su.
- L Kà gōgē tākalmā nā.

BASIC COURSE

H What time are they coming?

L In the evening.

H Will you have your dinner with them?

L Yes, what delicious food will you cook?

H I will cook what you like best.

L That's right, Hassan. Well, cook the kind which you cooked last night.

H Yes, master.

L Are there [still] some food supplies left?

H Yes, just the milk and sugar are all out.

L Well, here is 10/- to buy some.

H Yes, master.

L Where is Yusufu?

H He's in the garden watering [it].

L Call him for me.

H Yes, sir!

H Yusufu! Yusufu!

Y Yes, sir!

H Master wants you.

Y All right, I'm coming.

Y Here I am, master, Hassan said you wanted me.

L Yes, I'd like you to sweep the house (properly).

Y Yes, master.

L Have you washed the bathroom and latrine?

Y Yes, I have washed them.

L Polish my shoes, please.

Y Tō` màlgidā.

L Hassàn zai tàfɪ ganɪn gidā, zākà iyà samō mini wani kúkù?

Y Ī, zaɪ iyā.

L To, kà kāwō shi gōbe.

Y Tō` màlgidā.

Y Gā sābon kúkùn dà na cē` zaɪ kāwō.

L Cē masà yà shigō.

A Màlgidā kwallāfiyā?

L Lāfiyā lau. Shēkarā nawà kanā aikin kúkù?

A Shēkarā gōmā, gā tākārdūnā.

L Nā ganī, dà kyaù, gōbe kà dāwō.

A Tō`, sai gōben.

Conversation 7

GANIN SARKI

Smith-Rasdan Roberts-Bako Abubakar-Sarki Bello-Sarkin Gida

S Barkā dà rānā.

R Barkā kàdai.

S Nā gayā wà sarkī zāmù jē mù ganshi.

R Wàné lōkaci kacē` masà zāmú?

S Nācē` masà zāmù dà karfē tarā na sāfē, gōbe.

R Tō shīkēnan.

S Kā shiryā? Lōkaci yā kusa.

R Ī, nā shiryā, mù tàfɪ.

S Tō`.

BASIC COURSE

Y Yes, master.

L Hassan is going to go home on leave ('seeing home'); can you get me a[nother] cook?

Y Yes, sir, I can.

L All right! Bring him tomorrow.

Y Yes, master.

Y Here is the new cook I said I'd bring.

L Tell him to come in.

A Good morning, sir.

L Good morning. How long have you been a cook?

A Ten years. Here are my credentials.

L I see! Very good, come back tomorrow.

A All right sir, till tomorrow.

A Call on an Emir

Smith-Resident	Abubakar-Emir
Roberts-Stranger	Bello-Palace Caretaker

S Good afternoon.

R Good afternoon.

S I told the Emir that we would go and see him.

R What time did you tell him we'd go?

S I told him we'd go by 9 a.m. tomorrow morning.

R All right.

S Are you ready? It's almost time.

R Yes, I'm ready, let's go.

S O.K.

- S Sàlāmù àlaikùm, kwallāfiyā?
- B Àmīn, lāfiyā kalau. Yāyā nē?
- S Munā sō` mūga Sarkī nē, yā fitō?
- B Ē, bārī in yī makū isō.
- S Tō`.
- B Kū shiga.
- S Tō`, mun gōdē.
- A Sannunkū dà zuwā.
- S Yawwā rankà yà dadē.
- A Inā kwānānkū?
- SR Lāfiyā lau rankà yà dadē.
- A Mādallā.
- Wannān nē kacē` zākā zō dà shī?
- S Ē, rankà yà dadē.
- A Kākā kakē bàtūrē?
- R Kalau rankà yà dadē.
- A Mùtumin wàcē kasar nē?
- S Mùtumin Amīrkā nē.
- A Tō`?
- S Shī nē sābon manàjān bankī.
- A Dai dai nē. Yāyā kaga kasar tāmù?
- R Bā` laifī, sai dai saurō dà rānā.
- A Aī zākā sābā dà sū nan dà nan.
- R Yāyā lābārīn shūke-shuké?
- A An gōdē Allāh.
- Gyadā dà audugā nē, kō fa zāsū yī kamaṛ bārā?

BASIC COURSE

S Peace be upon you, good morning.

B Amen, good morning. What brings you here ('how')?

S We want to see the Emir, is he about ('has he come out')?

B Yes, let me inform him of your arrival.

S All right.

B You may go in.

S Thank you.

A Welcome.

S Yes, may your life be prolonged.

A Good morning to you.

SR Good morning, sir, may your life be prolonged.

A Praise be to God.

Is this the man you told me you would come with?

S Yes sir, may your life be prolonged.

A How do you do, white man?

R Fine, may your life be prolonged.

A What country is he from?

S He is an American.

A I see.

S He is the new bank manager.

A So. How do you like ('see') our country?

R Not bad, except for the mosquitoes and the sun.

A You'll soon get used to them.

R What news is there of the crops?

A Thanks be to God.

We don't know whether the peanuts and cotton will be like last year's.

R Mè yasā` akè shákkà?

A Sabō dà karancin ruwan samā bana.

R Hārājī fá? An kārè tārāwā?

A Ā'ā, sabōdā manōmā bàsù kaudā àmfànin gōnā dà wurī ba.
Hakā nē rankà yà dadè.

S Rankà yà dadè zāmù kōmā gidā.

A Tō`, nāyī murṇā kwarai, kù sauka lāfiyā.

SR Āmin, sai wani lōkacī kumā.

A To dai dai nē.

BASIC COURSE

R Why is it doubtful?

A Because of the shortage of rain this year.

R What about the taxes? Has the collection been finished?

A No, because the farmers didn't harvest their crops in time.

R That's right, may your life be prolonged.

S May your life be prolonged, we shall return home.

A All right, I thank you very much. May you arrive safely.

SR Amen, till some other time.

A So be it.

APPENDIX II

Selected Translations of Drill Sentences

Following are translations of key sentences in the drills. This will enable the student who has difficulty to look up the translation when in doubt as to the meaning.

- 4.1 He came to your house at night.
 They came about nine o'clock.
 He returned to your house safely.
 I went out at night.
 Perhaps I forgot the tobacco (or, cigarettes).
 If they went out, there's no harm done (or, there's no objection).
- 4.2 Bello returned in the afternoon.
 Musa said he forgot the message.
 [The] boy told you [the] news.
 Mamman came to your house about two o'clock.
 Perhaps Mamman forgot he came with (or, brought) the message.
- 4.3 Are you bothered by the sun?
 Are they bothered by the sun?
- 5.1 (It is or, It was) Sani and I alone.
 Are you the chief clerk now?
 I'm worried about Musa.
- 5.1.2 Bello's work is good. (Bello's work isn't good.)
 Is Halima's health fine?
 How many days was Bello in America?
 Shehu's family arrived safely.
 Is there news regarding Shehu's family?

I forgot Bello's back wasn't well.

Don't worry, your back is all right.

5.1.3 He told her the message at night.

5.2 How many days was Bello in America? (twice)

Halima's health is fine. (twice)

Mamman received his salary today.

Did Musa tell you that the English consul arrived?

Perhaps he went out about seven o'clock.

How many of them are there?

6.1 We sent him to England.

Her mother took me.

He was taken to the market.

A horse kicked me. (You (pl.) have been affected by the cold.)

We sent Bello to England.

What office is it I heard Halima was taken [by]? (that is, hired by)

Where did his horse kick her?

[The] animals were taken from here.

6.2 She came with his mother.

6.3 Did Mamman come back from the hospital?

Thanks (be to God), my mother returned today.

6.4 How is your mother? Has she recovered?

Congratulations, your mother has recovered.

Mamman took her yesterday afternoon.

Did Sani take Lawal to Yusufu's?

My Mother came last night.

There's a market near the animal hospital.

7.1.1 We didn't come to work with Shehu.

Did you come to work yesterday afternoon?

He told Halima there was work today.

Up to now she hasn't returned from the market.

He came with [a] pen.

Yesterday new workers were taken on.

His mother brought ('came with') water.

She took her daughter from his house.

Shehu took his horse.

She came to the meeting yesterday evening.

Your horse kicked her yesterday.

I've forgotten what kind of work Musa has now.

7.1.2 Halima's health isn't good.

My health isn't good.

7.2 What is to be done with this water?

Didn't Halima come take [it]?

Hello (as you work) Shehu.

This clerk came with (or, brought) the message.

8.1 What day will you return?

What kind of food is Musa's mother going to prepare?

What time will the messenger return?

He'll return at seven o'clock.

What kind of metal will be taken?

Perhaps it will get cold tonight.

Only her mother will come tomorrow.

We'll come together tomorrow during the day.

I forgot that someone went out with the animals.

Perhaps my mother began working.

They returned about two o'clock.

- The messenger returned with your horse.
Who among you took away [the] water?
She got ready to go to America.
- 8.2 I returned with my mother.
We'll return with our mother.
Which of you will start off to the market first?
Halima was taken yesterday (during the day).
I think Shehu was in England two days.
I'll take Shehu to their place of work later.
Who sent him with the tobacco?
Who will come back with my mother?
- 8.3 You started to take him to work, didn't you?
Amina started to go out yesterday evening.
She returned after seven days.
The message was taken yesterday.
- 9.1.1 I won't begin work until later.
Aren't you (f.) going, too?
Bello isn't going to go with his neighbors.
It won't start raining now.
I won't tell her anything.
Musa will not work now.
What if Halima won't go greet the emir?
- 9.1.2 I'll go to work today.
Halima will go to the hospital in the evening.
I'll go out looking for my horse later.
I think his mother is about to go greet their neighbors.
We'll come to [the] meeting tomorrow afternoon.
Only the messenger will come tomorrow.
Amina will start to go out at night.

I'm the one who will take Shehu to their place of work later.

9.1.3 I think you went to the market.

I think he's returned now.

I think she's returned now.

Halima and Musa returned today.

Bello and Musa arrived today.

Lawal and Ali got well today.

My mother went to prepare food.

10.1 He said for me to go to market.

Perhaps they should come to your house in the evening.

Say that the children are to go out in the evening.

It's a mistake ('fault') for the messenger to come in the afternoon.

We'll come to see in the afternoon.

There's no opportunity for them to stay over at your house.

Towards evening have Halima come with cigarettes.

Say for him to come back at two o'clock.

Who shall I say should bring food?

Who shall I say should return with the message?

Go to the market with these peanuts.

When your daughter comes, send her.

When Musa gets well, tell him to come.

You'll go to Musa's house in the evening.

You'll go tell Halima to give you water.

You'll go to the hospital with these animals.

You'll return with these peanuts.

You'll come with (or, bring) the food now.

You'll go to the office now.

You'll take a horse to market.

You'll come to the meeting with my hat. (-bring my hat)

Shehu took Musa's hat.

Musa has returned from work now.

He started to go to the office of the American consul.

Asabe has come with (or, brought) the food now.

10.2 Go to the market and buy another hat.

I got these peanuts yesterday.

It's nearly time to go to work ('The time of going to work has neared.') Let's go.

When she goes to the office, tell him.

Where shall I put these peanuts?

11.1 Don't do anything until he gets back.

Don't you go out alone in the evening.

Don't go home until I come back.

Inform him he is to come to my house in the afternoon.

If there are men [there], have them begin the work now.

If it is true, she came with the message.

It's true that a messenger came back from his house.

The children were afraid of the horse.

Some men came to our office.

I heard some workers went to greet the emir.

Ibrahim went to the market like that.

If the cold eased up a little, they spent the night.

Halima took the message.

Inform him that they came to my house in the afternoon

The children took him away from here.

11.2 We're not going anywhere from here.

It's cold everywhere now.

Are there some children at your house?

Should I go out like this without a hat?

Who informed her that Shehu came?

If you will spend the night that way, all right.

12.1 Did you ask Musa news about salary?

Did you send Shehu to the market?

Did she take that food?

They took that message.

Did you get back from the hospital?

Has she begun the work?

Has he left for ('begun to go to') the office now?

Did you (f.) tell him to come in the evening?

Was she thankful for the message Shehu took [her]?

Did you fix the hat?

Was he afraid of Shehu's horse?

Should Mamman be called?

Musa called a messenger.

Did she receive the food?

Did he arrive in America?

Did you inform him of the message?

Have they gotten the message ready yet ('now')?

Did you go to the hospital?

Did you (pl.) ask him for everything?

Did she bring the food?

12.2 Call someone [over] here.

Some carpenter came here this afternoon.

Did the householder come back from work?

Have her ask her mother then.

Shall I alone take these peanuts?

Are you going to sleep at the house alone?

What carpenter fixed it?

Shehu forgot where the animal hospital was ('the whereabouts of the animal hospital').

Shehu asked some man yesterday.

Where can I get food now?

What direction is his house?

Whom ('in whose direction') will you ask?

I forgot, there's work today.

Don't let her forget this message.

Is Musa going to go to work today?

13.1 He is the chief clerk now.

Is Asabe Lawal's mother?

It's Asabe who'll go to the hospital shortly.

It was Musa that went to England.

What house is it that Asabe went to?

Is it Yusufu's house here?

Halima knows that here is my house.

Do you know that it was Asabe that came yesterday?

Are you the one who fixed the office of the American consul?

Who said it was she who fixed the peanuts?

It was Halima that fixed my house.

Did Shehu send that message [back] here?

It was yesterday evening that I received it.

Was it her earrings that Musa took away?

When was it she said she was going to come?

When is it that it will begin to get cold?

13.2 Which one of you came to my house on Sunday?

Musa took my hat in the morning.

What day are you going to send back my hat?

Sahabi came in the morning with his daughter.

Did she receive it from Musa?

I'm going to buy earrings for my wife.

14.1.1 It was Asabe's daughter that took away the peanuts.
Who bought the hat for you?

14.1.2 Is there a wooden box in your house?
Was it Asabe's robe that you took?
What kind of robe are you going to buy?
It was his hat Amina took.
Is it Shehu's food here?
When will her earrings be fixed?

14.1.3 Was it your boy I saw or Bello's?
Was it my salary he received, or Asabe's?
Was it Musa's daughter that came, or Asabe's?
Is it Mamman's robe here, or Sahabi's?
Is it Musa's box that's big, or Halima's?
Was it Musa's box or Shehu's that you kept?

14.1.4 When will I be given my salary and that of my boy?
This food is Halima's.
Where is the food that is Asabe's? (or, that belongs
to Asabe)
Are these beans of Lawal's good?

14.1.5 Is this horse yours, or Halima's?
This food is mine.
Where did he keep that message (or, other item sent) of
mine?

14.2 Asabe's horse has gotten well.
There are beans at the market.
Halima took beans to Shehu's house.

If my boy returns, that's all right.

- 15.1 A lot of boys are going to America.
 Are you sure he'll go to the hospital?
 The one who was going to America has gone.
 I'm going to go to Lagos sometime next month.
 About what time is she going to go to market?
 I'm going to learn how to be a clerk next month.
 When are you going for the course in teaching?
 Perhaps he'll go to America the day after tomorrow.
 What's keeping you from going to the market the day
 after tomorrow?
 Didn't I hear something to the effect that she's about
 to go to England?
- 15.2 Musa is taking a box.
 Lawal is looking for a horse.
 Asabe is calling her child.
 Halima is seeing the food.
 I'm afraid to go to the market.
 Asabe is getting off the horse.
- 16.1.1 He goes to the market every day in the evening.
 She's going to get medicine.
 He meets with them every day.
 I'm coming to get food at his house.
 Ali is coming back from the market.
 Shehu's coming home.
 Lawal is meeting the carpenter.
 Mamman is asking.
 Shehu is beginning.
 Asabe is fixing [it].

My child is taking [it].
He's preparing the peanuts that he bought.
The messenger is informing him of the message.
Halima is telling her mother the message.
Mamman is forgetting his hat.
Halima remembers Musa.
I'm going to the office with my horse.
Asabe is stealing tobacco.
He's taken to school every day.

16.1.2 Is your child nearby?
Is your child at Shehu's house?
Your daughter is also at the market.

16.2 Is this robe Shehu's?

17.1 Ali returned to the market.
Mamman forgot his hat.
I came home.
Halima remembered Musa.
We met a carpenter.
Mamman asked.
The children asked me.
Shehu began working.
Lawal went home.
My boy brought food home.
The children put away the robe in a box.
Asabe stole beans.
You informed him of the message.
Ali returned to the market.
Asabe heard him say there was work.
It's true that he met his wife.

The children ran from the hospital.

He went just like this (or, that), not having anything with him.

He sat at home with his mother.

Halima went to school with the children.

18.1 Musa had money but he gave it to his mother.

I have money [on deposit] with Shehu.

My wife does not have the news that I have returned.

His wife has a beautiful box.

Do you have a pen here?

Your wife doesn't have anything, does she?

The food is good but there's not much of it.

If he has the opportunity, have him go tomorrow afternoon.

Do you have news of a boy coming here?

I intend to take her to the hospital tomorrow afternoon.

I won't have the opportunity to go out until the time is near.

Perhaps you'll have the opportunity later on.

18.2 Have someone let you know without coming to the hospital during working hours.

Today there are no peanuts at the market, just beans.

There's food, but it's not good.

19.1 I only am the one who arrived in America.

We're the ones who saw the food that she put here.

What business do you have with the work they're doing?

Wherever he goes he'll return home in the evening.

What did Halima get mad about yesterday at work?

Where did Yusufu kick (or, shoot) her?

What kind of work is done at his house?

How many of them did he see yesterday in the bush? (last:
How many of them spent yesterday in the bush?)

What time did they take that message?

What caused her to stay for a long time at the hospital?

Who left wood here without permission?

Halima cut [it]; it's not my business if it's asked about.

What day did you take your pen?

19.2 Perhaps those who own them are [the ones] who took [them],
but I'm not sure.

19.3 He should go now as there won't be time later.

Musa got permission from the chief clerk.

The animal officer said they were not to be taken [there].

Mamman will not get angry if someone takes him.

20.1 I heard Bello say Halima is returning from England on
Saturday.

She comes to market on Saturday, not every day.

They five are the ones the policemen is looking for.

He's spent five months without getting [his] salary.

[It's] only if he has worked that he says he's tired.

What causes them to get tired of arranging lumber?

What is she waiting for that she has sat down like this
in the bush?

I know who they are waiting for here.

It's in the evening that soccer is played every day.

I forgot when it is she begins work.

What time is it that they go out for a walk, do you know?

If it's watching they're doing, don't tell them to come.

If today they're resting, I'm sure they'll come.

What does she think will be done with this water?

Who knows where the children are now?

21.1 He usually finishes his time at work.

When do you usually leave work?

What causes them to call the children every day?

I usually call men because of work.

We usually go to the office with money, but not every day.

What time do they usually go looking for animals?

He usually sits at home to work with his mother ('at home with his mother that they work').

They usually want to go to a soccer game, but they just don't have the time [for it].

Are you sure he usually goes to the hospital with the children?

Halima usually tells her mother the message.

My boy usually brings food to the hunting ground.

Musa usually puts the robe in a box.

He usually inspects the forest every evening.

22.1 When did he say this clerk will go to the emir's house?

The red box his wife bought has become ruined.

Where did Shehu put Musa's pen?

If you give a child an anini, he'll buy peanuts.

What is usually done at the animal hospital in the morning?

My son began to know how to work ('be able to know how work is done').

Workers know night ends quickly.

There's a good horse at our house.

The house they bought is near the market.

Tell him to put my hat in the chief clerk's office.

Don't have the boys cut down this tree until tomorrow.

Whose family was it I saw yesterday morning in the bush?

If he's the American consul, it doesn't matter.

What kind of work does the carpenter usually do?

Can one get a robe like yours ('your kind of robe') at the market tomorrow?

Did you say your boy's ear hurt ('was sick')?

Perhaps I'll spend a day in America.

They're giving a course at the school since the boys have gone on vacation.

What time does he usually get home from the market?

When will the worker be paid [his] salary this month?

Did the medicine you bought disappear this quickly?

A lot of boys are coming to the school every day.

Ask ('seek') permission from the schoolmaster now.

The messenger doesn't usually come to work early every day.

Do you know that the wife of the head of my house came back yesterday?

Who had no inclination to do ('in connection with') this work?

I forgot where their office is.

She put away Bello's robe in a box.

The emir will come to the meeting next month.

The boy bought him cigarettes at the office in the morning.

He wants to buy shoes for his daughter.

A mother will not want her son to go bad.

Now the month is quickly coming to an end.

The boy sees that his food has been hidden.

22.2 I saw you with a black horse; where did you buy it?

For whom did you buy this black hat?

He likes black shoes, but he doesn't have any money.

Whose is that white house?

Where did you put away Shehu's boy's white bicycle?

If those white horses are his, he definitely has money.

This new worker can work well.

And where did he get [that] new car of his?

She told him new boxes were brought.

He said he'd buy blue shoes if you give him the money.

Lawal didn't get the blue bicycle.

Do you know where he put the blue hats?

22.3 It would be fitting for you to [go] greet your mother
this evening.

22.4 You didn't do the kind of work I wanted.

Did he say what was to be done with the beans?

Have every child that's coming come with his [own] food.

The pen you bought went bad yesterday.

23.1 You'll send your black robe to him.

I heard someone will be able to fix this blue car.

Perhaps I'll want to see him later.

She will be able to get red colored robes.

You (f.) will find ('get') white shoe[s] at the market
for you to buy.

If the shirts are good, he will perhaps buy.

[For] the kind of work which you did, I think they'll
give you money.

If you leave it like this, it will spoil quickly.

You (pl.) will be able to cut down this tree if the time
doesn't give out.

Won't you (f) put on your red shoes if we go to the
meeting?

I came back a long time ago, (because of) thinking he
said. I would be given money quickly.

We may try to fix it later if there's time.

24.1.1 The children took money to Shehu's house yesterday.

If there's an opportunity come early today.

He usually eats food every (day in the) morning.

I quit work yesterday at a quarter after five.

How many days did your mother spend at their house?

Perhaps he'll return on Saturday evening.

In what month will the Prophet's birthday be celebrated?

It's nearly time to prepare food ('the time of making food has neared'), so let's go.

Who knows the hour at which morning prayer is begun?

Perhaps there's a holiday three months from now.

24.1.2 How much worth did you say Shehu bought (and brought)?

How much worth do you think she brought here?

If he brings three shillings worth here, what ('how') will you do?

How many days' worth did he bring yesterday?

24.2 Whoever put water in his ears, that's his business.

25.1.1 Shehu sent my mother the money yesterday.

When did he say he'll send my robe here?

Who took the food from my house (and brought it here)?

I'll begin (to do it this direction) from there, but only [after] I've rested.

Halima came in with this box yesterday.

I think he went, greeted Shehu (and came back).

She found out where beans were being sold (and came back).

I fixed (and brought here) this pen a long time ago.

Mamman shot (and brought here) a bird in the afternoon.

Oho (-It doesn't matter to me), I didn't ask you to forget [and leave] yours at the house.

Well, didn't I say for you to look for my hat for me (and bring it here).

Yesterday she bought [some] beautiful shoes (and brought them here).

They were the ones who looked for [it], and they saw [it].

We got a lot of things from there.

I told you his mother said for you to come down here out of the tree.

I'll (bring and) arrange the shirts in the box.

I came with money, don't you worry.

Let me look (here) [and see] whether he's home.

If you go deliver the message, (and come back) I'll give you money.

Asabe's daughter ran home here in the afternoon.

Who knows ('with whose knowledge') you received these [things] (here)?

Have they cut down (and brought) the tree I said, or not?

Musa (went and) asked her for news of his daughter (and returned).

Everytime he leaves off playing, he'll come.

Which one of you ruined my bicycle (with reference to here).

When he returned, I didn't have anything.

It was Saidu that poured beans into the car (here).

25.1.2 When did you buy that jug (and bring it here)?

If I remember, I'll pour water into the jug here.

25.2 Today the sun is very hot.

Here! Take [it] to him over there.

Is there [any] sugar in the market?

God willing, I'll buy the shirt tomorrow (and bring it here).

What carpenter made (and brought) this chair?

26.1 Who among you is going to go to England?

Who took the red-colored gown?

Whom did I see at your house yesterday morning?
For whom did you buy (and bring back) tobacco with my money?
To whom did you take the gown which Musa gave you?
To (or, with) whom will I speak if I go?
To whose house did Musa go; did he tell you?
Whose shoes did I see inside my car?
To whom (and whom) was the money taken?

- 26.2 Who was it came looking for Shehu yesterday?
Which (f) of you called the children?
Who were the ones who ruined this house?
- Tell someone to give you the money.
Go to someone's (f) house and bring back the gown.
- The one who sent you to market has gone out.
The one who came yesterday, she's Bello's mother.
She called the ones who brought the horse here.
- This horse is strong.
This woman isn't well.
These pens are not mine.
- I think that is the office of the American consul.
Is that the city market? It's big.
When you call those men, give them food.
- What time will you get back from work?
What day will there be a meeting?
What things did you put away in his house?
- Which one of these hats is yours?
Which one is prettier, (or, better) Musa's wife or Shehu's?
Which things did you put away in the box?

Every person knows what he's doing.

Whatever robe you bring him is all right.

I'll buy any kind of shoes I find ('whatever kind of shoes, I'll buy if I get [them]').

I heard that some boy came looking for you in the afternoon.

The emir had them sieze some woman this morning.

He saw some [people] cutting down a tree in the forest.

26.2.2 What person came from America?

What year did he become king?

What pens are yours?

Are these the beans you bought yesterday?

This is Musa's hat.

[I think] these are the emir's children, but I'm not sure.

Whatever [kind of] work they teach me, I'll be able [to do it]

Every animal knows its owner.

Give the food to whatever children you see.

When a malam comes, tell him to give you the message.

I saw a beautiful robe in the market yesterday.

You may perhaps be able to get some shoes.

26.3 What did you hide in this box?

What did they say would be brought to the market later?

What did the children do that their mother refused to give them food?

What are you going to do with these trees?

26.4 Perhaps if you give him this robe he'll want [it].

Did you see who came here yesterday afternoon?

Did you bring him that message, or [have]n't [you done so] yet?

That boy certainly doesn't have any sense at all.

Halima put away the box there in his house.

- 27.1.1 Where did you put the medicine that was here for [such] a long time?

Where did you put that medicine that remained for a long time?

The robe I have that has lasted a long time is still good.

The shoes he has that have lasted a long time [still] haven't gone to pieces ('bad').

Who fixed the box that he brought?

Are you the one that drank the water that stayed overnight there?

The health of Shehu's horse is fine.

It was yesterday noon that I bought it in the market.

You are the one that said he got it from me.

My wife put away money for buying food.

You know that I am not smoking now.

Perhaps I will cut down this tree in the evening.

I heard (hearsay) that Mamman is stealing now.

Are you sure he took the money to her?

- 27.1.2 Who bought these old beans?

Are you the one who brought Musa's old hat?

If he calls his old workers, that's all right.

I sold Shehu my watch that had been fixed.

Did you see the fixed-up car he bought?

And where did he put the shoes that had been fixed?

She hid the leftover food that I saw.

They'll look for a healthy man to do the work.

The men you saw at my house are all healthy.

Did you tell him to hide this lumber that had been bought?

I won't buy the beans that had been set aside.

Did you get your robe that had been put away from her?
Your neighbor is a [well] known person in this town.
I heard people say your mother is known to everyone.
He took workers to work for him who were known.

28.1 If it's because of you, there isn't anyone who will worry.
What is it on her account that will cause you to refuse
to go there?

He hasn't good sense; because of that I don't play with
him.

Is it perhaps because talking offers no difficulties?
She returned early, so I sent Musa.

Because I went to the market my neighbor ran away.

Because you worked, you'll be given the money today.

He stopped reading because we were calling the children.

If it's because he's working, it doesn't matter.

Do you think that because the forester isn't here, I
won't be able to come?

Did you say you were sick because we were coming?

29.1.1 Of whom was it said that
his back is hurt?

It's Shehu, but he feels
somewhat better.

Are you sure what he said
is true?

I am not sure but it
sounds as if it were
true (there is an indi-
cation of something
like truth)

Did Mamman say you should
run home?

No, I thought if I do
something like running,
I will get there in
time.

Is the thing you received
[and brought] medicine?

I don't know, it looks
something like medicine

Is it true that his grand-
mother is very very old?

Who knows? Perhaps she
a bit elderly.

Is it west of the market that you saw him?

No, I saw him somewhere towards the west of Emir's house.

Is it in the evening that she said she will go to the hospital?

Yes, she will leave home towards evening.

Who said he recovered from the sickness he's suffering from?

No one said he recovered, it was said he recovered somewhat, but not completely.

Is Halima afraid of her father's horse?

Not only she, I'm a bit afraid of him myself.

What makes you stay behind?

Because I rather enjoy staying behind.

Is the tree they cut down a tall one?

Yes, it's big and somewhat tall.

Is the load you bought a heavy one?

It is somewhat heavy.

Is the cold not so severe at your town?

Well, rather mild. There's nothing to be said against it.

Does Bello's grandmother see at all?

Yes, she can see a little.

Are you the last one who returned?

Yes, I am just about the last one who returned.

How [are things]? Has the chief clerk gotten better?

Yes, he feels somewhat better.

Has her daughter recovered completely?

(Yes), she has recovered slightly.

Is your house far from here?

Yes, it's [just] a little far.

Is Musa the one who kept the box inside?

Yes, he is the one who kept it sort of inside.

Are the children trying in school?

Yes, they are sort of trying [we're not complaining.]

- | | |
|---|--|
| Would it not be better for us to sit here? | Yes, you're right, it's a bit better for us to sit here. |
| 29.1.2 Was the food you ate yesterday watery? | Yes, it was somewhat watery, not very good. |
| Is the robe they stole a big one? | Yes, it's pretty big, a good one. |
| Is the horse we saw a black one? | I think it's somewhat black. |
| Is the medicine the children brought plenty? | There may be quite a bit, I'm not sure. |
| Are you the ones who said Shehu is sleeping? | No, we just said he seems to be sleeping. |
| Is the thing that messenger will bring heavy? | It may be somewhat heavy. |
| 30.1.1 Did you ask or not yet? Yes, I asked [all around]. | |
| Did they run away? | |
| Did you cut down the tree? | |
| Was it [really] stolen? | |
| Did she hide the food? | |
| Has he started the work [did he start work?]. | |
| Did you [f.] repair the house? | |
| Did you shoot in the morning? | |
| Did you bring the load? | |
| Did you (pl) buy? | |
| Did they really recover? | |
| Has she distributed the food to them? | |
| Did you thank them? | |
| Did they get off from (leave) work? | |
| Did you ask them to sit down? | |
| Are you sure they are tired? | |
| Did you call the workers? | |

Were you told he came?

Did she meet the animals?

Did you wait for his wives?

Did you send the robes?

Were the animals taken out?

Have you received plenty?

Did they arrive at your house?

Did he get [anything] from him? [Was it from him he got?]

Did you look well in the box?

Did he rest in the afternoon?

Did you return early?

Did he arrange [it] well?

Was it poured inside?

Did they take plenty?

Did she look for [it] at the office?

Are you [f.] bothered by the sun?

Did he tell her the message?

30.1.2 Did Halima distribute food?

Did your mother ask all around?

Did the policeman return (from various places/at various times).

Did your wife arrange the food (variously)?

Have the workers gotten off from (left) work?

Did Asabe pour water in the jug?

Did you take the beans (variously)?

Did the head of his household recover (from everything)?

Did his mother receive [them] (variously)?

Did you all sit down at his house?

Did people get tired of working?

Did you tell them to rest?

Did the children get the food (distributively)?

Did Musa look all over there.

Was it at the market they all got together?

Did Mamman and Shehu run off yesterday?

Did she cut up the tree?

Were a lot of things stolen? or, Was a lot stolen (at various times/from various places)?

Did you all arrive at school?

Did the forest inspectors go out (distributively) early?

Did you look all over with care?

Is he worried about going there?

Did a clerk call the workers?

Did Shehu tell you (distributively)?

Did Bello wait for the men?

Did you send the cigarettes?

Did they hide the medicines?

Was the box fixed (at various times)?

Did the horse kick you (pl) (distributively)?

Did the messenger bring the papers?

Did you buy the pens?

Did my wife tell you (pl) (distributively) the message?

Did you thank the Emir's wives (individually)?

30.1.3 And where did you get these?

At our school.

I forgot where.

I can't remember.

Who called the children?

It was Musa's wife.

I think it was a messenger.

Why don't you ask the head of the house?

When will salaries be
distributed to them?

How would I know? Po-
liceman.

Perhaps tomorrow after-
noon.

The seventh of this month.

When Bello gets back.

Why don't you ask the
chief clerk?

Did you tell him that
he should start be-
fore I come?

I didn't see him.

Shehu told him, not I.

Yes, early even.

No, I forgot.

HAUSA-ENGLISH VOCABULARY

Feminine nouns have (r) postfixed when not after f; masculine nouns are unmarked. Verbal nouns are preceded by vn. Nouns in /-aCCē/ have the feminine and plural abbreviated to /-iyā/ and /-ū/. The feminines of nouns with the /ma-/ prefix are not usually given. Where convenient, related items are grouped. Where a verb on this root has occurred, the forms are all listed under this verb. Verbs are given first, then nouns. This affects the listing of such items as nouns in /ma-/, most of which are given under related words of the same root (/ma'àikàcī/ under /aikī/, for example). There is a minimum of cross-referencing. The student is therefore led to think in terms of related words, rather than isolated vocabulary items. It may be added that the vocabulary is short enough to be browsed through.

a

à	at
a'a	(exclamation of surprise or caution)
ā'a	no
àbinci	food
àbōkī pl àbōkaɪ	friend
àbù / àbɪ- pl abūbuwā	thing
af	(expression of sudden realization)
àgōgō pl àgōgaɪ / agōgōgī /agōgunā	clock, watch
āhū	1 1/2 pence
aɪ	oh (I'm sorry)!
àikā (ē/ɪ) vn aikā	send
aikō	send here
aikī pl aikōkī / ayuyyukā	work
ma'àikàcī pl ma'àikàtā	worker
ma'aikatā (r)	place of work
ajī pl ajūjuwā / azūzuwā	class (in school)

ajiyē / ajē	put, keep, set aside
ajiyayyē -iyā -ū	(one) set aside, reserved
ajiyā	something put into safe-keeping
à ajiyē	in safe-keeping
akāwū pl akāwunā / akāwunā	clerk
akwai	there is, there are
akwātī pl akwātunā / akwātōcī	box
alabē	(leather) purse
ālāmā (r)	indication, sign
ālbāsā (r) pl ālbāsū / /albasōshī	onion(s)
ālbāshī	salary
ālfijir	first light of the sun
Ālhāmī	Thursday
āḷkalāmī pl alḷkalumā /āḷkālāmai	pen
āmīn / āmīn	(particle of polite reply), Amen
āmmā	but
ānfānī / āmfānī	usefulness
ānīnī pl ānīnai	anini (coin)
anjumā	a short time; later
ārba'in	forty
Āsabār	Saturday
asibitī pl asibitōcī	hospital
āsūbāhī / āsūbā` / sūbāhī āsūbāhīn farkō	early morning just before dawn
āshānā (r)	first cockerow
āshirīn	match(es)
awā / sā'a	twenty
	hour
<u>b</u>	
bā / bā`	give
bā-	(plus pronoun) one is not (Note 17.1)
bā`	there is not, there is no -, without
bābbā (n,r) pl mañyā	big, chief

BASIC COURSE

bàdūkù	pl dùkàwā	leather worker
bàdī		next year
bākī		mouth, edge
bākī-bākī		somewhat closer to the edge
bakwāi		seven
bakī	f bakā pl bakākē	black (one)
bakī-bakī		blackish
bākō	pl bākī	guest
bana		this year
bankī		bank
bārā (r)		last year
barcī		sleep, sleeping
barcī-barcī		something sleep-like
barī / bar	vn barī	leave
barkā		(polite greeting)
bas / sâfâ		bus
bâtūrē	pl tūrāwā	white man
bāyā		back
bāyan -		after -
bāyī		latrine
bazarā (r)		hot season
bī / bī`		follow
biyō		follow hither
bisimillā		(polite suggestion that the next move is up to the other person and he is to do whatever the situation calls for) please!, come in!, be seated!, etc.
biyā		pay for
biyar		five
biyu		two
būkātā (ē/1)		need
būtā (r)	pl būtōcī	water jug
ḡ		
ḡātā		spoil
ḡōyē		hide (something)

c

can / caṇ	there, over there
canjì	change, substitution
càsà'in	ninety
cē` / cē	say
cikì	stomach
cikī	inside; (with /n/) inside of, among
città	three days after tomorrow
cīwò	illness, disease, pain, injury

d

dà	in connection with, with, and
dā`	a long time ago
dabbā (r,n) pl dabbōbī	animal
dadè	take a long time, remain a long time
dàdàdàdē -iyā ` -ū	one that has lasted a long time
dādī	pleasantness
dafā	cook
dàgà	from
dai	indeed
daidai	correct, exact, even, straight
dājì	bush, jungle, forest
dàkīkà (r)	second (of time)
dàlīlī pl dàlīlai	reason
dīrēbà pl dīrēbōbī	driver
dāmā (r)	opportunity (allowed by circumstances)
dāmanā / dāmunā (r,n)	rainy season
dāmu vn dāmuwā / dāmù	worry
darē pl darārē / darōrī	night
dāwō	return hither
dōkī pl dawākī	horse
don / dōmin	on behalf of, on account of, because
dōrā	put - on -
dūbā	look at, inspect

dūbō	look hither at
duddūbā	look in various places
dubū	one thousand
dukà / duk	all
dūtsē pl duwātsū	rock
<u>d'</u>	
dā	son
'yā (r)	daughter
'yā'yā	children
dān karyā f 'yaṛ karyā	one who lives beyond his means
'yaṛ karyā	a little lie
dānkunne pl 'yankunne	earring
dānsāndā pl 'yansāndā	policeman
dākī pl dākunā / dākōkī	room
dārī	one hundred
dārī	cold (brought by wind)
dāukā (ē/1) vn dāukā / dāukā	take
dāukē	take away; steal
dāukō	bring
dāukakkē -1yā ` -ū	(one) taken
dāya / dayā	one
<u>f</u>	
fa	(enclitic) what about ____?
fādī vn fādī	say
fādō	tell with reference to here
fārā	begin
fārō	begin with reference to here
fārarrē -1yā ` -ū	(one) begun
farī f farā pl farārē	white (one), light in color
fasāl ōdā	money order
fī / fī-	exceed
fīlī	field

fīlin wāsānnī	stadium
fīta vn fītā (r)	go out
fītō	come (hither)
fītaṛ (dà)/fītaddà	take out
fītaccē -iyā ` -ū	(one) gone out; deposed
fushī	anger
<u>g</u>	
gà / gārē-	with reference to, to, in the presence of
gābā	front side
gāba	in front
nañ gāba	in the future
gabās	east
gāfātā / gāfàrtā	pardon
Allà yà gāfàttà mālām / alāgāfàttà mālām	may God be gracious to you, sir
gājī vn gājīyā (r)	be tired
gāme	in connection (with: /dà/)
gāmu vn gāmuwā	collect, be finished; (with /dà/) meet, be joined with
gānē	understand
ganī / gan- / ga vn ganī	see
ganō	see with reference to here
gānannē -iyā ` -ū	(one) seen
gāra	it would be better to, one had better (Note 22.3)
gārī	town
gārī	sky
gāske	
dà gāske	extremely; (with neg.) not at all
gaskiyā (r)	truth
gātā	two days after tomorrow
gayā	say, tell (with /ma- /)
gayar (dà) / gayaddà	greet

BASIC COURSE

gaidā / gaidā / gaishē- vn gaidā	pay one's respects to
gaidō	greet (and return here)
gidā pl gidājē	house, household, compound
girmā	bigness, largeness
girma-girma	moderate bigness
gōbe	tomorrow
gōdē	thank (with /ma-/)
gōdiyā	thanks
gōgē	polish, rub off
gōmā	ten
gōnā (r) pl gōnākī/gōnākai / gōnōnī	farm
gōshī	forehead
gōshin āzahār	about 1:30 P.M.
gōshin là'asār(īyā)	about 3:30 P.M.
gōshin māgārībā	twilight
gudū	run
gudō	run here
gyādā (r) pl (n)	peanut(s)
gyārā vn gyārā	repair
gyārō	repair with reference to here
gyārarrē -īyā `-ū	fixed (one)
<u>h</u>	
habā	expression of disagreement
hakā	this way, thus
hakānan / hakānan	thus
hākīmī	district head or other official
hākurī	patience
yī hākurī	be patient, have patience
hāmsin	fifty
hàngā (ē/ī)	sight, be able to see (from that place)

hankàlī	good sense
à hankàlī	slowly, carefully
hàntsī	early morning with sun well up
hanyā (r) pl hanyōyī	street, road, path, way
hanzarī / hamzarī	excuse; hurry
har	until, up to
hārājī	poll tax
hārḅā (ē/ī) vn hārḅā	kick, shoot, throw
harḅā	fire, discharge missile
harḅō	shoot, kick, throw with reference to here
harḅas / harḅaddā	kick off
hārḅabbē -iyā -ū	(one) shot, kicked
harḅī	hunting
hāyā (r)	rent, hire
mōtār hāyā	taxi
hudū	four
hūlā (r) pl hūlunā	hat
hūntūrū	harmattan
hūtā	rest
hūtū	holiday, vacation, leave
<u>1</u>	
ī	yes
īdan / in	if; when
inā	where?, how?
indā / inḍā	where (that)
irī	kind, sort
isā	arrive; be sufficient
isō	notification
yī ma- isō	announce the arrival of -
isshā'ī	time of last prayer (about 7:45 to 8:00 P.M.)
itā / ita	she
itācē pl itātuwā	tree

BASIC COURSE

iyà	be able
iyālī pl iyālaɪ	family
iyāyē	parents
izini	permission

l

jā pl jājāyē	red
jākā (r) pl jakkunā / jakōkī / jakunkunā	bag, sack
jākādà pl jākādū	consul
jākɪ	nickname for donkey-like person
jē / je	go
jɪ / jī- vn jī`	hear, perceive, feel
jībɪ	the day after tomorrow
jībɪ~jībɪ	specifically the day after tomorrow
jirā vn jirā	wait
jirgī	train; vehicle of transport
jɪyà (r)	yesterday
Jumma'ā	Friday
jūnā	one another

k

kadà	(negative with optative) don't, lest
kādaɪ	also
kaɖaɪ	only, alone
kāɖan	a little
kāfɪn	before
kāfɪntà pl kāfɪntōcī	carpenter
kaɪ	you (m sg)
kaɪ	take
kāwō	bring
kaudà	move (something)
kāyā pl kāyāyyakī	load, merchandise

kaì	head
kaṇ sarkī	stamp
kaì	hey!
kàkà (r)	harvest
kàkà (n,r), pl kàkànnī	grandparent
kallō	looking at, watching
kāmā (r)	likeness (Note 15.5)
kāmā	sieze; set out on (road)
kāmātā	be fit, convenient, proper
kaṇ (/kaì/ plus /n/)	on
kàntī	store
kàràtū	reading
makarantā (r) pl makàràntū	school
kàrbā (ē/1) vn karbā / kàrbā	receive
karbō	receive with reference to here
kāsuwā (r) pl kāsūwōyī	market, market place
kātākō pl kātàttākī	lumber
kawāi	for no reason
kē / ke	you (f sg)
kèkè	bicycle
kīrā vn kīrā	call
kīkkīrā	call a number of people/times
kīrkī	kindness
yī ma- kīrkī	treat well
kīyāyē	protect
kō	or, whether, even, (generalizer)
kō'īnā	everywhere; (with neg) anywhere
kōmē / kōmai	everything; (with neg) anything
kōmēnē nē	whatever it is
kōwwā	everyone, everybody
kōwwàné f kōwàcè	whoever, whatever
pl kōwàdānnē	
kōwānnē	whichever it is
kōmā	return (thither)
kōmō	return here

BASIC COURSE

kōyō vn kōyō	learn
makōyī f makōyiyā	learner
pl makōyā	
kū	you (pl)
kudū	south
kuḏī / kuḏī	money
kujērā (r) pl kujērū	chair, stool
/ kujērōrī	
kūkū	cook
kullum	every day
kulob	club
kumā	also
kuṇnē pl kunnuwā	ear
kusa	approach, near
kusa	nearness
kūwā	indeed
kō kūwā	... or not?
kwaf / kofī / kopī	cup
kwālī	cardboard, carton, package
kwāna vn kwānā	spend the night
kwānannē -iyā `-ū	one who has spent the night; left-over (food)
kwānā pl kwānākī/kwānukā	day, time spent
kwānan watā	date
kwallāfiyā	good morning
kwaṣ / koṣ pl kwasōshī	course
/ kosōshī	
kwatā	quarter
kwatāncē	guidance
kyau	goodness, beauty
dā kyau	fine!, good!
<u>k</u>	
kafā (r) pl kafāfū / kafāfuwā	foot, leg (of person or thing)
kākā	how?

ƙalau	very very
ƙanƙanè f ƙanƙanuwà	small, little
pl ƙanānā	
ƙàramī f ƙàramā	small, little
ƙaranci	smallness, small amount, scarcity
ƙārè	come to an end; be finished, complete
ƙārāsā	finish, get to (complete the trip to)
ƙārshè	end
ƙarfè	metal; o'clock
ƙaryā (r)	lie
ƙasā (r) pl ƙasāshè	earth, country, state
ƙasà-ƙasà	a little lower, somewhat lower
ƙī	refuse
ƙìrjī	chest
ƙìrjī-ƙìrjī	a little towards the chest
ƙōfā (r) pl ƙōfōfī	door
ƙōƙarī	effort
yī ƙōƙarī	make an effort, try
ƙōsā	be eager
ƙurè	reach the terminus; expire (of time)
ƙwallō	soccer
ƙwarai	very much
ƙyālè vn ƙyālè	not bother with, ignore

l

là'adā (r)	commission, cut
là'àsàriyā (r)	late afternoon
là'àsàriyā sàkālīyā	about 4:30-5:30 P.M.
là'àsàriyā līs	dusk
lābārī	news, a story
lāfiyā (r)	health, well-being
lāfiyayyè -iyā `-ū	healthy
Lahādī	Sunday
laifī	fault

BASIC COURSE

lālātā	spoil
lālācē	spoil, deteriorate, go bad
lālātō	spoil with reference to here
lallē / lalla	certainly, for sure
lālūrī	optional later time for prayer
lāmbū	irrigated land, garden
Lārābā (r)	Wednesday
lau	very
launī	color
lissāfī	arithmetic, calculation
Litīnī	Monday
littāfī pl littāfai	book
lōkacī pl lōkātai / lōkutā	time, period of time
<u>m</u>	
ma- (plus pronoun) / wā (plus noun)	to, for
mā	(emphatic particle), in fact, indeed
mādāllā	thanks
madarā (r)	fresh milk, whole milk, canned milk
māganā (r)	talk, speech
māgānī pl māgungunā	medicine
māgarībā (r)	sunset (dark)
māi pl māsu	possessor of
māigīdā	householder
māi	grease
mākō / sātī	week
mākōn jiyā	last week
mākōn gōbe / mākō māi zuwā	next week
mākōn jībī	the week after next
mākōn gātā	three weeks hence
maḵwābcī pl maḵwābtā	neighbor
mālām / mālāmī f mālāmā	malam
pl mālāmāi / mālumā	

mālantà	teaching
màná	how about...? (question particle)
manajà	manager
mangwārō	mango
mantā	forget
mantō	forget with reference to here
màntaccē -iyā pl mântàttū	(one) forgotten
māsinjā pl māsinjōjī	messenger
mātā (r) pl mātā / mātāyē	woman, wife
màcè pl mātā	woman
matsā	press (closer), squeeze against
mē	what?
mēnē nē	what is it?
mintī	minute
mōtā (r)	car
mū	we
muṙnā (r)	joy, gladness
mùtūm / mùtūmī(n) pl mutānē	man
<u>n</u>	
na / nā- f ta / tā-	that characterized by or pertaining to (Notes 14.1.1, 24.1.3)
nā	is, are, was, were (Note 15.2)
na 'ām	yes
nā 'am	yes?
nañ	here
nān / nañ / nan	this
nauyī	heaviness
nauyī-nauyī	something like heaviness
nawā	how much?
nē / nē f cē / cē	is, was, are, were
nēmā (ē/1) vn nēmā	look for
nēmō	look for (with reference to here)
nēmammē -iyā ` -ū	(one) sought after

BASIC COURSE

manēmī pl manēmā	suitor
nī / nī	I
nīsā	distance
dā nīsā	far
nīyyā (r) pl nīyyāyakī	inclination, feeling, intention
nōmā	farm, till
nōmā (r)	farming
manōmī pl manōmā	farmer
mūfā (ē/ī)	intend, set out for
mūnā	show

o

ōfīs / ōfīshī(n) pl ōfīsōshī	office
ōho	well! (my previous statements having been ignored)

p

pākītī / fākītī	pack(age)
paṁ / faṁ [pāw]	pound

r

rabā	divide
rarrābā	divide and distribute
rabī	half
ragē	reduce
ragī	reduction
rai	life
rānā (r)	sun, day, mid-day, afternoon
rashī	lack
rashīn zuwā	failure to come, absence
razdān	resident
rīgā (r) pl rīgūnā	robe, gown
rūbūtū	writing
rūlā	ruler

rùmfā (r) pl rumfunā	grass shed; hut
ruwā	water
inā ruwan -	what business is it of -
ruwa-ruwa	watery
<u>s</u>	
sā`	put, cause
sanyō	put, place, wear (with reference to here)
sā'ā (r) pl sā'ō'ī	hour
sā'addā	the hour which, when
sābā	become accustomed to (/dā/)
sābā'in	seventy
sābō f sābuwā pl sabbābbī	new (one)
sabōdā	on account of, because
sābulū	soap
sāfē	morning
sāfiyā	sun-up
sassāfē	dawn
sai	until, except
sākē	repeat, change, alter
sākē	change
sākō	message, item sent by someone
sālāmū àlaikūm	(greeting)
saliā (r)	prayer, festival (Note 24.2.3)
sallāmā	agree to sell at a given price
sāmā (ō/ī) vn sāmā	receive, get
sāmō	get (with reference to here)
sāmū	be one who has received
sānammē -īyā `-ū	(one) received
samā	sky, space
samā-samā	a little higher
sanī / san(-) vn sanī	know
sānannē -īyā `-ū	(one) known
masānī pl masānā	learned person

BASIC COURSE

sànnu	greetings!
sanyī	damp cold
sārē	cut, cut down
sārō	cut down (with reference to here)
sārarre -iyā ` -ū	(one) cut down
sarkī f sarauniyā	emir
pl sarākunā / sārākai	
sātā (sācē/sāci) vn sātā (n,r)	steal
sācē	steal (and take away)
sātaccē -iyā ` -ū	(one) stolen
sātā (r)	stealing, theft
yī sātā (r)	commit theft (of)
sātī / mākō	week
sāukā vn sāukā (r)	get off, alight, arrive
sāukā (ē/ī)	deliver
saukō	arrive here
saukar (dà) / saukaddā	set down off something
sāukā	arrival, (woman's) confinement
saukī	ease
saurā	remainder
saurī	speed
saurī-saurī	something speed-like
saurō pl saurāyē	mousquito
sāyā (ē/ī) vn sāyē	buy
sayō	buy (and bring hither)
sayar (dà) / sayaddā	sell
sāyayyē -iyā ` -ū	bought (one)
silmā	movie
gīdan silmā	movie theater
sīsī	sixpence
sītō`	storeroom
sittīn	sixty
sō vn sō`	want, desire, love
sōsai	straight, well, correctly

sū / su	they
sukārī	sugar
sùkūnī	time (available to do something)
sulè	shilling
<u>sh</u>	
shā`	-teen formative
shā`	drink
shayaṛ (dà) / shayaddà	give to drink, water (an animal)
shà'awā (r)	admiration
yī shà'awāṛ -	admire -
shaidā	inform (/ma-/)
shaidā (n,r)	testimony
shakkā (r)	doubt
shārè vn shārā	sweep
shāwarā (r)	advice
shēkarā (r)	year
shēkaran jiyā	the day before yesterday
shī / shi	he
shidā	six
shigā	enter
shīkēnan	that's so
shin	by the way
shiryā	prepare, arrange
shiryō	arrange, prepare (with ref. to here)
shūdī f shūdīyā	blue (one)
pl shūdā / shūdāyē	
shudī-shudī	bluish
shūkā	plant
<u>t</u>	
ta (see na)	
tābā (r) pl tābōbī	cigarette(s), tobacco
tabbātā	be sure

tabbatar (dà) / tabbataddà	assure
tàbbàtaccē -iyā -ū	reliable
tàfī vn tàfīyā (r)	go
tahō	come
matàfīyī pl matàfīyā	one on a journey
tāfīntà	interpreter
tagūwā (r) pl taguwōyī	shirt, blouse
tākālmī pl tākālmā	shoe, sandal
takārdā (r) pl takārdū	letter, paper
takwās	eight
Tālātā (r)	Tuesday
tālātīn	thirty
tāmānīn	eighty
tāmbayā (ē/1) vn tāmbayā (r)	ask
tambayō	ask (with reference to here)
tāntāmbayā / tāttāmbayā (ē/1)	ask here and there
tarā	nine
tārā	collect
tārē	together
tārō	meeting, collection of things
tāshī	get up
tāsō	get up (with reference to here)
taurī	toughness
taurī-taurī	something like toughness
tāwwadā (r)	ink
tī`	tea
tīlās	compulsion, something compulsory or necessary
tītī	street
tō` / tō / to	particle of assent; (interr.) really?
tūkūnā / tūkūn	not yet
tūkā	stir; drive (car)
tun	since, while

tùni	long since
tunà	remember
tùnàni	thinking, thought
tūrà	push
tūrō	push this way, send hither
tūrancī	English
bàtūrè pl tūrāwā	white man
tsàdā (r)	expensiveness
y₁ tsàdā	be expensive
tsakā (r)	middle
tsakaddarē	midnight
tsakar rānā	mid-day, noon
tsakiyā (r)	center, middle
tsàmmāni	thinking, presumption, supposition
tsārī	arrangement, arranging, neatness
tsayā	stop, stand
tsōrō	fear
tsūfā vn tsūfā	to have become old, be old
tsūfa-tsūfa	be old-like
ɗan tsūfā	be somewhat old
ɗan tsūfa-tsūfa	be just a bit old
tsōhō f tsōfuwā	old (one)
pl tsōfàffī	
tsuntsū	bird
<u>u</u>	
ukù	three
uwā (r) pl uwāyē	mother
uwargidā	senior or only wife
<u>w</u>	
wà (plus noun) / ma- (plus pronoun)	to, for
wà	who?

wānē nè	who is it?
wandà / wāndà	one who
f waccè / wāccè	
pl wadàndà / wādàndà	
wannān pl wadānnan	this, these
wānnan	that particular one, the one known
wancān f waccān	that, those
pl wadāncān	
wānè f wācè pl wādānnè	what?, which?
wānnē f wāccē	which one?
pl wādānnē	
wanī f wata	some, someone, another, others
pl wasu / wadānsu	
wa'ālaikā sālāmū	(greeting in reply)
wai	(indicates hearsay)
wajē	direction
wajen -	(in) the direction of, about, towards
wākē	beans
wālāhā (r)	time of supplementary morning prayer (9:00-10:00 A.M.)
wankē	wash
wankō	wash (with reference to here)
wankā	taking a bath
gīdan wankā	bathroom
wankī	washing
wānshēkarè / wāshēgarī	the following day
wāṛhaka	as of now
warkē	recover, get well
warkè-warkè	be somewhat recovered
ḍan warkè-warkè	recover just a bit
wāṛkar (dà) / wāṛkaddā	make well
wāsā	playing, play
wāshēgarī / wānshēkarè	the following day
watā pl wātānnī	month, moon

wannàn watàn	this month
watàn jiyà	last month
watàn gòbe / watàn mǎi zuwà	next month
watàn jībī	the month after next
wàtàkìlā / watakìlā / watakìlā	perhaps
wayà / wāyà	wire
wàyàlìs	wireless
gìdan wayà	post office
wāyè	clear (of sky)
wucè	pass by
wurī	earliness
dà wurī	early
wurī pl wurārē	place
wutā (r)	heat
wuta-wuta	something like heat
wùyā (r)	difficulty
<u>Y</u>	
yà / yāyà	how
yaddà	how
yākà f yāki	come here!
yamma	west
yammā (r)	time when the sun is in the western sky and for a bit after it disap- pears
yamma-yamma	westerly, towards evening
yānzu	now
yānzu-yānzu	immediately
yārō pl yārā	child
yau	today
yau-yau	today for certain
yāushè	when?
yawà	abundance
yāwō	a walk, walking
yāwā	(reply to greeting)

BASIC COURSE

yī / yī vn yī` yīwō kōmai yāyī	do, make do, make (with reference to here) everything's fine
'y 'yā (r) (see dā) 'yammātā	daughter girls
<u>z</u> zā` zāfī zāfī-zāfī zāgāyā zamā zamō zātō zaunā zaunā (dā) / zaunaddā zō / zo vn zūwā zubā zubō zubar (dā) / zubaddā	going to go (Note 15.1) heat something like heat go around become, be be(come) (with reference to here) thought, thinking sit seat; make (someone) waste time come pour pour (with reference to here) pour out